EXPERIMENTS IN MORAL SOVEREIGNTY

Notes of An American Exile

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Satyagraha is the Force of Love and Non Violence

Friends of the Gandhi Museum Pune

ABOUT THE AUTHOR

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EXPERIMENTS IN MORAL SOVEREIGNTY

NOTES OF AN AMERICAN EXILE

Jeff Knaebel

25 October 2006

I am sending a voice
speaking truth to power
We shall be free
In a truthful manner I speak
We shall be free
In a good way I speak
We shall be free

I am sending a voice, Great Spirit, forgetting nothing you have made
the stars of the universe and the grasses of earth

~ Nicholas Black Elk

OFFERING

I add my breath to your breath
that our days may be long on the earth
that the days of our people may be long
that we may be one person
May our Mother bless you with life
May we finish our roads together
- Zuni

"With visible breath I am walking.
A voice I am sending as I walk.
In a sacred manner I am walking.
With visible tracks I am walking.
In a sacred manner I walk."

- Song of White Buffalo Woman, bearing the sacred pipe of peace

* * * * *

DEDICATION

To the great wisdom teachers
who have left their footprints across trackless eternity
and to the others who,
like Mohandas K. Gandhi, have showed us how

CONTENTS

PREFACE

"The good road and the road of difficulties you have made to cross and where they cross, the place is holy." – Black Elk to the Great Spirit

This booklet has been put together in considerable haste on short notice in order to be available for distribution at World Social Forum India, 9-13 November 2006. I humbly request the reader to consider it as an interim report of a work in progress. I feel a sense of urgency to meet the WSF deadline. Voices for peace must be heard around the world. Dark clouds of a mind-boggling tragedy are gathering in the Middle East as an American nuclear armada steams toward its 21 October 2006 assembly points in the Persian Gulf. Its mission is control of Iran's oil.

I became a war tax resister upon returning from conscripted military service in Vietnam during the war. Through brand name accounting firms and high priced lawyers I used every legal method I could find to avoid taxes. With advent of the 1991 Gulf War of Bush the Elder, I had a bellyful. I could take no more. I could not then have foreseen how much further we would sink into barbarian depravity, thrust by lies into the pathological insanity of State Terrorism by the Bush-Cheney-Rumsfeld cabal.

I made the decision to leave my own, my native land forever. I would become a man without a country, separated by a vast ocean from friends, family and my young adult children. No more would I smell the rain on high desert sagebrush, nor hear wolves howl across moonlit tundra, nor watch the Northern Lights dance in Arctic sky.

I would owe allegiance to all of humanity and to no State. I would be the indentured servant of no gang of murderers sitting in any legislative body. By paying no tax to any State would I finally make a farewell to arms. I would seek peace and brotherhood. I would attempt Satyagraha, that strong adherence to truth which is love. I would aspire to a life of Ahimsa – nonviolence – which is the active force of love.

As I write this Preface in October 2006, the USS Enterprise Strike Group is steaming toward the Persian Gulf. There it will join an armada of

incomprehensibly destructive power that is being assembled by the USA to strike the sovereign nation of Iran – a nation which poses no threat to America. Among references too numerous to cite, I offer *The March to War: Naval Build-Up in the Persian Gulf and Eastern Mediterranean, by M.D. Nazemroaya, truthout.org, 1 October 2006.*

Publication of this booklet exposes me to personal risk. I undertake this action deliberately, with full sincerity, after long and deep reflection. I will continue to speak out against war. I will not finance murder through tax on the product of my labor.

I do not labor in order that my sweat may become the hot shard of metal that pierces a suckling baby's heart. My work is not to visit upon some future generation the agony of genetic mutation caused by depleted uranium, blowing poison on the wind.

There is a likelihood of my being put on some kind of government watch list. If the reader wishes corroboration of my jeopardy, I refer to:

* *Rushing Off a Cliff, New York Times Editorial, published in truthout.org 28 September 2006.*
* *In Case I Disappear, William Rivers Pitt, truthout.org, 29 September 2006.*
* *Fatal Vision: The Deeper Evil Behind the Detainee Bill, Chris Floyd, UK Correspondent, truthout.org, 2 October 2006.*

These and many other sources report the salient features of the USA Patriot Act, its amendments, and the Military Commissions Act of 2006. I quote from the above citations:

* "The broad powers given to Bush by this legislation allow him to capture, indefinitely detain and refuse a hearing to any American citizen who speaks out against Iraq or any other part of the so-called "War on Terror."
* "If you write a letter attacking Bush, if you join a public demonstration against the war, or against the administration, you could be detained without right of habeas corpus ... this administration has proven itself to be astonishingly impatient with criticism of any kind ... by writing this editorial, I could be deemed an 'enemy combatant.' The torture of detainees and suspects has been broadly protected by this legislation. A suspect does not have right to trial by his peers. Suspects cannot even stand in representation of themselves. Detention is indefinite, with no hope

of appeal. All Bush would have to do to lock anyone up forever is to declare his actions hostile to the administration and not have a trial."

* "There is a far more sinister imperial right that Bush has claimed – and used – without demur from Congress: ordering the 'extrajudicial killing' of anyone on earth that he or his deputies decide – arbitrarily, without charges, court hearing, formal evidence, or appeal – is an 'illegal combatant.' Bush has claimed the peremptory power of life and death over the entire world. If he says you're an enemy of America, you are. If he wants to imprison you and torture you, he can. And if he decides you should die, he'll kill you. This is not hyperbole or paranoia: it's simply a fact, attested by senior administration figures, recorded in official government documents – and boasted by the President himself in front of Congress."

* "Solicitor General Ted Olson has described the process: 'There is no requirement for the executive branch to spell out its criteria for who qualifies as an illegal combatant. There will be judgments and instincts and evaluations and implementations made by the executive that are going to be different from day to day, depending on the circumstances.'"

* "In other words, what is safe to say today might imperil your freedom or your life tomorrow. You can never know if you are on the right side of the law, because the 'law' is merely whim of the leader and his minions: their 'instincts' determine your guilt or innocence, and these flutterings in the gut can change from day to day. This is now, formally and officially, the guiding principle of the United States government. And underlying this edifice of tyranny is the prerogative of presidential murder."

* "Perhaps the enormity of this monstrous perversion of law and morality has kept it from being fully comprehended. It sounds unbelievable to most people. But that is our reality. To overcome what seems to be widespread cognitive dissonance, we need only examine the publicly available record. There is nothing that any ordinary citizen could not know – if they choose to know it."

* "Bush signed orders allowing CIA assassins to kill targets without seeking presidential approval. Nor is it necessary any longer for the president to approve new names added to the target list...the

'security organs' can designate and kill as they see fit. There is no way of knowing how many people have been killed by American agents operating outside judicial process. Most of the assassinations are carried out in secret: quietly, professionally... the death squads are able to operate clandestinely, using a full range of official and non-official cover arrangements to enter countries surreptitiously."

* "There are strong indications that the Bush administration has outsourced some of the contracts to outside operators."

* "Suspects – and even Bush acknowledged they were only suspects – have been murdered. Killed by agents operating unsupervised in that shadow world where intelligence, terrorism, politics, finance, and organized crime meld together in one amorphous, impenetrable mass. Killed on the word of a dubious informer, perhaps: a business rival, a bureaucrat looking to impress his superiors, a paid snitch in need of cash, a zealot pursuing religious hatred, or any other purveyor of the garbage data that is coin of the realm in the shadow world."

* "It is hard to believe that any adult with the slightest knowledge of history or human nature could countenance such unlimited, arbitrary power, knowing the evil it is bound to produce. Yet this is exactly what the great and the good in America have done."

My dearly beloved people of India - land of sanathan dharma, eternal truth - do you really wish to be "strategic partners" with this murderous monster from whom you are purchasing arms and military hardware at a blistering pace? Do you really want the karma of nuclear proliferation with the government that atomized the cities of Hiroshima and Nagasaki?

Do you sincerely wish to shake hands in solidarity with an all-powerful dictatorial cabal of men who have commissioned unspeakable atrocities, who have supervised foul, depraved crimes against humanity in aggressive invasions of foreign countries? Mass murder for no purpose other than oil and money? These abominable crimes have deranged and degraded human society toward utter devolution of perdition. Failure to protest lays shame at the door of conscience. We must reconnect the strands of moral fabric which alone make human life possible.

Do you sincerely wish to see your Prime Minister in the press, shaking hands in a pledge of mutual cooperation with a man who should be impeached for treasonous lies that served as political cover to start a tragic

war? An illegal war that has hollowed out his country's moral standing and treasury and that has shed the blood of countless women and children? A war in the execution of which the country's constitution has been trashed, its legal structure of at least two hundred years demolished, its common law roots - extending to the Magna Carta of the year 1215 - torn asunder?

The actions of this man and this government are psychopathically depraved crimes against humanity. Measured against the standards of the wisdom teachings and great spiritual traditions of India, it is an unspeakable desecration of Goodness, Beauty and Truth.

It is a sacrilege of such immense dimension as to be incomprehensible. Even as I write, at this very moment of 9 October 2006, a great armada of intended aggressive force against Iran is assembling in the Mediterranean and Arabian Seas. This armada carries a nuclear arsenal capable of precipitating the extinction of our human species.

Americans, cowed by the propaganda of fear-mongering, are told that this engagement is to secure their safety. I say that it is the insane plan of a cabal comprising the corporate-military-industrial-banking-political class of the power elite. By securing oil to perpetuate the American lifestyle of wanton waste do they continue to enrich themselves at the cost of innumerable other lives. The Powers That Be condemn all of us in their rush to destroy.

With this booklet, I ask my Indian brothers and sisters, and all other fellow human beings with whom I sojourn on this lonely planet: awaken to the reality and the motivation of events unfolding before your eyes. Ask yourselves – in the name of India's greatest spiritual traditions, whose purpose is to guide the whole of humanity - do we sincerely wish a partnership in this sacrilegious mass murder? Do we really wish to co-create the potentiality of a nuclear holocaust that destroys all of humanity? Participation in this madness seems unthinkable.

I ask with respect, anguish and hope, What India? What respect do we pay now to Aurobindo, Gandhi, Abdul Gaffar Khan, Tagore, Abul Kalam Azad, Vinoba Bhave and JP Narayan? Must we not do more than garland statues?

Our great challenge is to respond nonviolently to this crisis which threatens our very survival. The dysfunction of the ego mind - long recognized by ancient wisdom teachers – has now been magnified to incomprehensible power by science and technology. This power, under the

direction of egomania, is threatening survival of all living beings. We must realize that we - as a species - are faced with a stark choice: evolve or die. We must rise above the limitations of our condition through an evolutionary leap.

To point a direction of the great evolutionary turn required for our survival, permit me to quote India's Nobel Laureate of Literature, Rabindranath Tagore, found in *Poetry and Community* (Radice, 2003) and *The English Writings of Tagore* (Sahitya Akademi, 1996).

Creative Unity, Rabindranath Tagore(1922)

"The view of this world which India has taken is summed up in one compound Sanskrit word, Sacchidananda. The meaning is that Reality, which is essentially one, has three phases. The first is Sat; it is the simple fact that things are, the fact which relates us to all things through the relationship of common existence. The second is Chit; it is the fact that we know, which relates us to all things through the relationship of knowledge. The third is Ananda: it is the fact that we enjoy, which unites us with all things through the relationship of love.

"According to the true Indian view, our consciousness of the world, merely as the sum total of things that exist, and as governed by laws, is imperfect. But it is perfect when our consciousness realizes all things as spiritually one with it, and therefore capable of giving us joy. For us the highest purpose of this world is not merely living in it, knowing it and making use of it, but realizing our own selves in it through extension of sympathy; not alienating ourselves from it and dominating it, but comprehending and uniting it with ourselves in perfect union.

"... Nature stands on her own right, proving that she has her great function, to impart the peace of the eternal to human emotions.

" ... **The terribly efficient method of repressing personality of individuals and races who have failed to resist it, has, in the present scientific age, spread all over the world ...** in consequence there are signs of a universal disruption which seems not far off (the reader is reminded that Tagore was writing in **1922**). Faced with possibility of such a disaster, which is sure to affect the intemperate prosperity of successful peoples of the world, the great powers of the West are seeking peace not by curbing their greed, or by giving up unjustly acquired advantages, but by concentrating their forces for mutual security ...

" ... My experience of the West, where I have realized the immense

power of money and of organized propaganda – working everywhere behind screens of camouflage, creating atmosphere of distrust, timidity and antipathy – has deeply impressed me with the truth that real freedom is of the mind and spirit. It can never come to us from outside.

"He only has freedom who ideally loves freedom himself and is glad to extend it to others. He who builds walls to exclude others builds walls across his own freedom. **He who distrusts freedom in others loses his moral right to it.** Sooner or later he is lured into physical and moral servility.

"Therefore I would urge my own countrymen to ask themselves if the freedom to which they aspire is one of external conditions. Is it merely a transferable commodity? Have they acquired a true love of freedom? Have they faith in it? Are they ready to make space in their society for the minds of their children to grow up in the ideal of human dignity, unhindered by restrictions that are unjust and irrational?" (End of Tagore quote).

"Without protection of civil liberties, the idea that our rulers should or would love us like our parents is naïve to the extreme. Personally, I think that one writ of habeas corpus is worth more than all the Confucian philosophy ever written." Dr.Lin Yutang(1895-1976), frequent nominee for Noble Prize in Literature.

Humanity stands at an epic crossroads of evolve or die. It is amazing how well foretold by Gandhi and Tagore. Perhaps our final denouement is arriving sooner than expected.

Speaking as an American – a simple human being come to India for exile from the culture of the gun – I urge my Indian fellow-beings, with all my heart: do not allow the Corporate Warfare State Machine, now advancing from its Indian beach head, to pull you down into a Dante's Inferno of uttermost moral and ecological destruction. Look to your Sacred Dharma and find the will to rise to your destiny of world exemplar of a spirituality of highest human values. This strength of will can originate and arise only from individuals, one by one.

Perhaps, as I believe, India is our last best chance. It is not that there do not remain grave injustices within Indian society – of caste, class and exploitation. It is not that the central government has not already embarked upon a path of capitulation and surrender to the forces of a world corporate cartel that is devouring the earth. Akin to an endless swarm of iron locusts with diamond tooth cutters, they rip down everything that stands. It is because - hanging by a few strands of moral fabric remaining - there yet subsists a village India. Sons of this Indian soil have not – yet - completely

lost their hearts to money. Although crushed by "educated" money sharks of the "upper" class, their own blood is not yet ice. These sons and daughters of India yet practice love.

It is because, out of this village India, there are yet the voices of women of awesome strength and a moral courage that rings out clear, like a bell in the sky. Let us join to send a voice.

My intention of writing is to launch a straw into the wind of destiny. May it help shake us out of our somnambulant state of denial. May it stir even a few dry leaves that cover the seeds of a higher consciousness, that peace may bloom and grow. I apologize for its length. I didn't have time to make it shorter.

Namaste India, I bow to your ancient Divinity. My first living Indian Guru said to me, "Go and live among the poor." It is from these poor, and the indigenous Native American, that I have learned the most of whatever humanity I may possess. I pray from depths of my heart that India may rise to its sacred destiny of guiding mankind to unfolding a new era of peace on earth.

That we may save our souls. *-Jeff Knaebel, Pune, 25 October 2006*

FAREWELL MY WOLVES

by Jeff Knaebel, 1991-1999

This is an inchoate assemblage of journal notes of transition as I said farewell to my country, my children and my life structure during my emigration beginning in 1991, trip-by-trip back and forth across the oceans. A man needs a country, but he would be better off without a government.

"To know what is right and not to do it is the worst cowardice."
Confucious (circa 551-479 B.C.)

In the stillness, long before dawn
where earth meets sky
footlit by the full moon, the lady danced
She danced in shimmering waves of green
the lady Aurora
And she spoke to me of infinite peace
made manifest in immense stillness beyond all words
This great pristine land
where untrammeled farness pulls your breath
and expands your mind
toward an undreamt infinite brave horizon.
A snowflake lands
beckoned to my tongue
love made manifest

in silence.

* * * * *

In the sweet valley of the Aichillik,
wolves
"You have taught me more than any other," she says
purple little flowers and alpine tundra blooms
mist swirling in sunlight, a bumblebee
the valley is sweetness made manifest.
On the way down, beauty brings tears to my eyes
and a song in my heart to which I cannot give voice.
a remembrance of Black Elk and
the quiet presence of Elders Gathered is with me
honoring the Grandmothers.

Farewell my Aichillik wolves
tundra pond water splashed on my face
feels like a baptism
My daughter walks ahead, just below
what a fine person she is.

On the bank of the Jago
waiting for the airplane
I read to her.
Tolstoy
What Men Live By

Back in town, lunch alone
worn out, job done
the old man's ultimate effort
What more could I bequeath her
than the great Arctic mountains?
This is what I knew
now emptiness

Farewell dearest daughter
facing life on her own terms
The world gone mad
thread the labyrinth, try to be pure
the labyrinth made of lies
essence-less
meaningless, yet full of fear.

* * * * *

Dad – the weather is moving up on the hills
you know when the hills are dark green with spruce
and the weather is wispy pulled apart cotton balls
Reminds me of times together
weather moving, driven by mountains
I can smell snow from up high
Reminds me of the Brooks Range when we couldn't see the mountains
there would be a promise of sunshine later
when we'd dry our feet.

I won't see you today, but you are always with me
big gratitude arises for things that
live only in my heart and on the moving screen of my mind

The treks and the place names stand for sharing and
listening, joking, cooking, teaching, giving, learning, crying
These your gifts to me
you can add journaling, list-making, boot repairing, crick crossing
I'll try to pay it forward in two ways
the secret Samaritan who serves without being known
the rope for baby pea plants to climb – involved, intertwined, supportive
Both space and structure are required in Nature
paying the gift forward in both roles
mimics the proven methodology
of the Universe.

* * * * *

The south-bound bus pulls up
I give him a big last hug
brave face, tears held back for later, alone
He's accomplished, ready and fit
I'll miss him terribly.
We've crested the Brooks, forded the Chitistone
slept cold and wet in the snow
flown up the long delirious burning blue
wings lifted on wind that sings in the rigging.
We've listened to soft rustling silence
of the great North
eyes upon untrammeled horizon
too far to imagine
With him I've heard the aum and sensed the vibration
great trembling power
sweeping me on an endless river of no return.

May we meet again, my son
each under a shoulder-burning load
up on some high trackless snowfield
free from the grubbing below
a moment to brush the lips of eternity.

A deep sensitive person quiet
heart of a poet
generous to the core
"may we sing to the mountains together" he'd said

Reaching the unknown summit

we'd named it Companion Peak
to celebrate the way we felt there
He was eight
he'd looked southward across the chain of mountains
and said they were like standing waves
of Beethoven's music
I wish we'd had more time together

The bus rolls out
I look down the short side road goodbye to the village
Remember the night we spent there
and the bad snow squalls we flew into?
Quiet now, springtime nippy-cold
bird song and pussy willows and a south wind
Feel the great vast serenity space of the North
the land so sweet- a moment of reverie~

~then suddenly sky shattered
civilization comes roaring the earth trembles
with sudden deafening roar
F-16's overhead
corporate state war machines rip the sky
Military Operations Area
full spectrum dominance blows away
the tranquility of ages to the edge of time
land so sweet - humanity so bitter.

On the road again
farewell to the Great Northland
may the heart always remember
days long gone arctic horizons too far
a trackless dream untouched by machine
big sky, silent spaces and thy peace
May you live and not die
O' God, the thought of India
so crowded and lonely
poetry all gone.

First border crossing just ahead
show documents get interrogated searched
stripped of dignity, violated
as if owned like a serf
tracked like a criminal

this is no way to live
not for a man.

Farewell my land, farewell my wolves
farewell Athabascan drums
pulsating life of the Pelly River people
throbbing out across the taiga
that night the earth moved
Farewell son, farewell daughter
know that you are really good people
stay in touch with that core of goodness
speak from that core of goodness, act from that core of goodness

From yonder far shore
must I wage Satyagraha
my nonviolent struggle
for freedom

* * * * *

Dad – I just wanted to tell you Happy Journeys
I know that wherever you put your feet, flowers will grow
I had a great time with you and my bro in the mountains
I'm so glad you showed me the beauty of a bumblebee
taught me the wisdom of silence
let me touch the awesomeness of wilderness
These are precious memories
wrapped up tight in bright ribbons
gifts I can hold onto
Remember Dad-o
it's a cinch by the inch, hard by the yard

* * * * *

To my own bright and beautiful baccalaureate
upon your graduation
I have asked for delivery of a dozen roses
How I long to be there with you
to pass them from my own hand
May roses be with you from season to season
to remind you of
flowers blooming in your heart.

My you love and be loved
may the great beatitudes of life

bestow themselves upon you
Words cannot say
how I miss your bright eyes and sweet smile.

May your days be long on the earth
that you may learn well
triumph and defeat
are mere comings and goings
filling and emptying the cup
that is your everlasting spirit
the one nourishing, the other strengthening

May you learn to find
and abide
in the still silent center
of your being
the eternal heart of compassion.

* * * * *

"I perceive that ... they dread the consequences to their properties and families of disobedience. This makes it impossible for a man to live honestly, and at the same time comfortably, in outward respects ...Those who, while they disapprove of the character and measures of a government, yield to it their allegiance and support are undoubtedly its most conscientious supporters, and so frequently the most serious obstacles to reform." Henry David Thoreau

BRIDGES BURNT

*"There are times when you have to obey a call which is the highest of all – the voice of conscience – even though such obedience may cost many a bitter tear, and even more separation from friends, from family, from the state to which you my belong, from all you have held as dear as life itself. For this obedience is the Law of our being....***To deprive a man of his natural liberty and to deny him the ordinary amenities of life is worse than starving the body. It is starvation of the soul, the dweller in the body."** *(Gandhi)*

***

On a Visit to America in the Spring of Ninety Nine My Heart Hurts, And I Grieve

For sacred trees, gone to money
For the loneliness
of a faceless mankind / isolated /
in cyberspace

For the disconnect
of human heart / .
Mouse-click missions
that kill form a distance

For all creatures
great and small, killed /
For all things bright and beautiful – destroyed
by our mindless greed
for ease, comfort and "power"

I rage at the ugliness of self-pity
In my seeming impotence
to do anything more useful
than just say "NO," and leave

I grieve for my children
whose inheritance is desecrated
The blue-green planet, once
alive, breathing, sustained by respect

No matter the price
of personal sacrifice,
I must not support
the killing and the lies.

I wrote this "poem" in April 1999. President Clinton was in the process of delivering American "Full Spectrum Dominance" to Kosovo. The methodology is to slaughter civilians. Rain bombs from killing platforms at high altitude, beyond reach of anti-aircraft defense. This is the modern American style of spreading democratic values.

The Pentagon plan is elegant in its simplicity. Install a puppet dictator (say Saddam Hussein). When he slips the yoke and gets out of control, bomb the civilian population "back to the stone age." Slaughter everything that moves – women, children, infants, goats, sheep, dogs and cats.

Let blood run in the streets until they bow down to the Emperor. Knock out all public communication media so that no one can know or understand what is happening or why. Destroy all the infrastructure of civilization, with special attention to the essentials of life: water, food, medical treatment, sewage removal, fuel and electricity. Break roads and bridges so your "softened up" targets cannot escape the killing zones. Do all this from high tech killing platforms located at a safe distance. Torture at will anyone who "looks suspicious." Hire outside agencies to do contract killings of "high value assets." In this way you keep your hands clean as per the rules of engagement that you have defined unilaterally, having abrogated the Geneva Conventions and the US Constitution. We must have our oil. Let the earth burn.

After this "shock and awe" phase is over, the bloodied remnants will offer flowers to their savior. By murdering their women and children and destroying their homes and livelihoods, you will have earned their everlasting loyalty and devotion. They will rise up spontaneously to overthrow their former government. Immediately will they adopt democracy American style. Notwithstanding centuries and generations since time immemorial of indigenous governance and deeply etched cultural traditions, they will quickly adjust to the system imposed by your "temporary administration." You can be confident that their fledgling "democracy" will be compliant to your dictates. You will control their oil.

Right - it is a testimonial to our advanced technological "civilization" - such an elegant study in effective human relations and communication. It is a much quicker way to gain control of massive supplies of oil than slow moving procedures of the open market. After all, this business of free and voluntary exchange, honoring contracts and all, is a bit too cumbersome. And obtaining oil by military force insures higher profits for Big Oil, in which ranking members of American administrations have long held major interests. The military method not only means that the costs are borne by taxpayers, but that the pipeline of big contracts for the defense industry also remains

full.

It is a depraved abomination, an obscenity. It is utter madness. It is an unspeakable tragedy. It makes me ashamed to be human.

"Sooner or later in life, we all sit down to a banquet of consequences."

– Robert Louis Stevenson

I had emigrated to India as a "war tax exile" after the Gulf War of Bush the Elder. My wife had found India to be intolerable. By the time of the Kosovo War, she had become weary of the life of long separations punctuated by short visits. She divorced me a few months after I wrote this poem.

A testimony to the reality of our modern civilization is the fact that anyone born in the post- WWII "Baby Boomer" generation can index many of the passages of his or her life to dates of some American-instigated war, conflict, intervention, "police action," assassination or coup d' etat visited upon foreign peoples by Nice Government Men.

When we destroy culture, we destroy history. To destroy history means to destroy moral moorings. Devastation of earth in war means to destroy the common history of humanity. When we destroy earth and history, we destroy our identity and the psychic connection to our own biology. This is the road to mass suicide of our species.

The employment of power politics in India to destroy culture and re-write history is so blatant as to take your breath. Who benefits from this?

"Never doubt that a small group of thoughtful, concerned citizens can change the world. Indeed, it's the only thing that ever has. It isn't enough to believe in it. One must work at it." *- Margaret Mead*

"We must be the change we wish to see." *– Gandhi*

SOME THOUGHTS ON CIVIL DISOBEDIENCE: MY DUTIES AND RESPONSIBILITIES

By Jeff Knaebel, 14 January 2002

Transmittal and Abstract

I wish to pay respect and extend gratitude to the International Society for Ecology and Culture for their brilliant work. Twenty years of effort to understand - as a coherent whole - The Main Social Problem was crystallized in one reading of their Global-to-Local mail order packet, along with companion books *Ancient Futures:Learning From Ladakh (Helena Norberg-Hodge, 1991)* and *Small Is Beautiful - Big Is Subsidized(Gorelick, 1998).*

How I should live in response to an intuition of The Main Social Problem is the outer expression of a long period of inner work. All originates in mind. Mind matters most. Human consciousness must be purified if we are to survive as a species. This can be done only be each person himself, one at a time. The recovery from disease of a great forest requires each tree to be nurtured one by one, until the whole forest is once again healthy.

The following Statement on civil disobedience is not an academic piece. It was written to clear my mind and gain confidence for possible confrontation with authority in the "real world." It will be executed as an affidavit in event of a face-off arising from my civil disobedience.

Deeds are essential. Morally vigorous people translate thought into action. The inner work is primary and crucial. It must be done first to gain strength. One must create an inner structure of Ahimsa – the active force of love. Morality is the foundation of real love.

Some of the main precepts are tabulated as follows:

* That Self Realization is the birthright of every human being. It can be achieved only through vigorous practice of Ahimsa, non-violence.
* That Ahimsa is the only cognizable measure of a meritorious, moral act.
* That means is included within, predicts and determines the end of any action.

* That non-violent civil disobedience is a human birthright.
* One cannot provide even indirect support to aggression of a military state.
* That government itself does not expect us to obey its laws.
* That each person is endowed with inalienable self-ownership and moral agency.
* Since all must work to sustain the self, the product of one's labor is an extension of self-ownership and is inalienable except by voluntary exchange.
* The legal construct of corporate limited liability is morally invalid because a society in which people are not personally accountable and liable for their actions cannot survive.
* The institution of Sovereign Immunity is morally invalid for the same reasons.
* That, being conceived in and maintained by violence, the State is morally invalid.
* It is ignorant and unrighteous to hold that an act of majority can bind a minority.
* The concept of "just war" is morally invalid.

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GENERAL PRECEPTS OF MAN AS SOCIAL BEING

All life is one. The world is one home. All are members of one family. All creation is one organic whole. No person is independent of that whole. The earth is a sacred gift to be cherished, nurtured, and shared by all.

All human beings are endowed by the Law of Nature (God if you prefer, hereinafter "Truth") with a moral conscience. The highest law of my being is the Law of Truth. The Law of Truth is of a higher order than man made law. It can also be said that Truth is Love, in the sense that God is Love. Every person is ultimately accountable only to this Higher Law, the working force of which is Ahimsa, nonviolence, love.

Man is a social being. It is his duty to live in harmony with the entirety of humanity in accordance with Laws of Truth, without any distinction whatsoever for race, ethnicity, nationality, gender, religion, creed, caste, class, or age. All false appearances belie the actual intrinsic unity of mankind. Our

universal language is the language of the heart.

Conflicts must be overcome by great loyalty to humanity. This loyalty supersedes all other subordinate loyalties, racial or national. It is the law of Love that rules mankind. Had violence and hatred ruled us, we would long ago have become extinct. Love is what men live by.

The daily prayer of Mahatma Gandhi - "Lead me from untruth to truth, from darkness to light, from death to immortality" - declares an evolutionary journey which is the birthright of every human being. Ultimate Truth is the goal of life. Its unimpeded and efficient realization is the natural right of every person. No State possesses moral authority to impede this basic human right of Self Realization.

The five basic minimum moral precepts of my faith and conscience are (1) to abstain from killing any visible living being, (2) to abstain from lying, (3) to abstain from stealing, (4) to abstain from sexual misconduct, and (5) to abstain from intoxicants.

It is my duty to adhere to these precepts in my personal actions. It is also my moral duty not to support or approve violation of them by others or the State. These responsibilities are intrinsic to my duty to live in harmony with all other human beings.

Freedom of religion means I cannot be required by coercion, force, or threat of force to violate any precepts of my faith, or to support violation of them by the State.

My moral responsibility comprises a universal responsibility for welfare of all beings. My every action affects directly or indirectly the welfare of my fellowmen. The first morality and the first service to others are the same: do no harm. It is my duty to renounce violence in my heart and to employ the power of Ahimsa (nonviolence) generated by this renunciation.

Because nonviolence is my most fundamental moral responsibility, it is also my most fundamental human right. This means that I cannot be required to support or approve of the State in breaching the precept of Ahimsa.

The scope of nonviolence herein includes abstaining from all activities (to the extent humanly possible), which take the life of any visible living being. Economic, ecological and natural resource exploitation of the weak and poor by the strong and rich is considered herein an act of violence from which it is my duty to abstain.

It is my duty to support actions which promote peace, harmony, and real happiness of human beings everywhere, and to abstain from actions and support of actions by the State inimical to these ends. Greed, hatred, and delusion are the three "great poisons" which deprive humanity of peace, harmony and happiness. Therefore it is my duty to abstain from support of actions by the State which generate or promote these great poisons among human beings.

The end of any action is defined, predicted and included in the means. Means may be likened to seed, the end to tree. They are inseparably linked. A good end cannot arise from immoral means. Man can control the means, but not the ends. Purity of means is based upon recognition of moral law. The precept of nonviolence states that it is quality of means - the intention to suffer for good ends while not inflicting suffering upon others - which provides justification of the ends. The means **is** the end.

All people are endowed with inalienable rights to life, liberty and pursuit of happiness as necessary prerequisites to enable their achievement of Self Realization. Other basic human rights are enumerated in the Magna Carta, the Bill of Rights of the U.S. Constitution, the Charter of the United Nations, and in UN Resolutions regarding human rights. The full scope of human rights is not limited by these enumerations. In order to promote the full scope of human rights, it is my duty to resist by nonviolent means the forces of coercion and violence.

I cannot deny the truth of my perceptions, my conscience and my common sense. To do so would be to deny myself, my capacity to know, my instruments of knowledge which enable me to learn Truth. I confess that Truth recedes as I approach it, like all highest values. It is like approaching infinity. As a human being, it is extremely difficult to be perfect in truth. Just as the truth of geometry is not denied by inability to draw a straight line, so my shortfall from Truth does not deny its actuality. If I understand a fact as it is, and act on that fact as guided by my conscience, then I have acted according to truth.

My own conscience provides the best understanding for me of Truth in any situation. No other person is endowed by Nature with the capability or right to interpret the guidance of my personal conscience. Certainly no State possesses this power.

Ahimsa and love are one. Ahimsa means the largest love, the greatest charity. Ahimsa, the active force of love, requires me to dissociate myself

from evil doers who employ violence. Ahimsa is not merely the absence of violence. It is an active engagement in compassion.

Nonviolence is the supreme value, the one cognizable standard by which truth in action can be determined. Suffering deprivation, loss or even injury to one's own person as a substitute for violence to others is the essence of nonviolence.

Self-Realization as a goal and as a duty herein means complete salvation, total release from cyclic existence of birth-death-rebirth. It is achieved from a foundation of Ahimsa. Since Self-Realization as the ultimate goal of man can only be accomplished individually, personal autonomy takes precedence over the State. Self-government is autonomy of the moral self, the moral rule of each man over himself. Duty to one's own conscience and loyalty to Truth are above one's loyalty to State. In matters of individual conscience the rule of majority has no place. Blind submission to social will is not a righteous act. No act which is not voluntary can be said to be moral.

Orders from the State notwithstanding: an act performed against the dictates of one's conscience is not a moral act. If a person feels those orders do not conform to reason and moral sensibility, it is his duty to disobey and take upon himself the consequences. It is right to support the actions of State only so long as they are nonviolent. When actions of State harm living beings, it is one's duty to withdraw support.

It is blindly ignorant and unrighteous to believe that an act of a majority binds a minority. There are many examples of acts of majorities found to have been wrong and those of minorities to have been right. Many reforms have been initiated by minorities in opposition to majorities. While the blind belief exists that men should obey unjust laws, so long will their slavery persist. Is a pious man to accept an order to kill his fellowman, tantamount to his own family, on the basis of majority rule? It is contrary to humanity to obey laws repugnant to conscience. Such teaching is opposed to religion and means slavery. Even the government does not expect such a thing from us. It does not say "you must do such and such." It says: "If you do not do it, we will punish you."

If man will realize it is unrighteous to obey unjust laws, no tyranny will enslave him. This is crucial to self rule. Throughout history, men have recognized their birthright to disobey and to resist government when its tyranny or its inefficiency became great and unendurable.

Individual freedom alone can motivate a person to surrender to the service of society. If freedom is wrested from him, he becomes automation and society is ruined. No society can be built on denial of individual liberty. The moral person is marked by a readiness to suffer and make sacrifice for the highest good. The sacrifices must be made and the suffering borne in a spirit of nonviolence with malice towards none.

The State does not possess moral sovereignty over the individual and does not inherently possess rights to be granted to individuals. Individuals are endowed with inalienable natural rights and the State derives its authority from consent of the people. The State cannot grant inalienable rights, it can only impede them up to the limit which people are willing to tolerate.

A righteous person is duty bound to disobey laws repugnant to conscience, taking upon oneself the consequences and penalties of civil disobedience, provided, however, that he must never take the law into his own hands. The conscience of the people is the ultimate sanction of laws aimed at higher levels of justice and public welfare. It is the righteous person's duty to work towards elevating the social conscience. Rights are not ultimately protected by law. Protection stems from the moral conscience of society.

The individual is the supreme consideration. The individual must be a social being who identifies himself with all other living beings. A rational individual recognizes that it is in his own long term interest not to exploit others or ecology. The good of all beings is the real good of each individual. The good of the individual is included in the good of all. Men, women, and children must be treated as ends in themselves. They cannot be used as agency for others. To achieve Self Realization - which is a natural right equal to the right to life itself - is something only free agents can accomplish. It cannot be done by coercion and cannot be derived from power or wealth. All individuals are moral ends in themselves. As they wish to be treated as moral agents, so must they treat others as moral agents.

An act to be moral must transcend all selfishness and egoism. It must be motivated by goodwill for all, since good of individual is contained in the good of the whole. No man can act without affecting welfare of his fellowmen. The moral test of an action is whether or not it is conducive to welfare of all. The great truth is unity of all life. It commands the love and service of all life. Therefore Truth can be realized only through moral, nonviolent means.

An organized society presupposes safety, cooperation and mutual help. These are impossible without nonviolence. The logical consequence of violent methods or messages is the increasing brutality of man. No success is worthy of human effort if it does not ennoble man.

Nonviolent civil disobedience is itself a birthright. There is no volition to overpower the wrong doer. The aim of the nonviolent resister's suffering is to awaken human sympathy in the heart of wrong doers and convert them from violence to love. Nonviolence invokes forgiveness, not vengeance. One must altogether reject even indirect support for a military state. Emigration is an acceptable nonviolent action. The main cause of war is greed which leads to exploitation of weaker nations, races, social groups. It is impossible to achieve peace by means of war.

The right to initiate civil disobedience requires prior habitual and sincere obedience to just law. It is a duty to render voluntary obedience to law **except** when that law fosters untruth. Then disobedience becomes duty. Civil disobedience is, in respect of Higher Law, the natural recourse of people when they have no effective voice in their own government.

Power is the central concept of politics. Coercion is embedded in the power of the State. The State represents violence in concentrated and organized form. There can be no nonviolent State, because State means force. The coercive nature of State power goes against the moral value of individual action. Politics divides and separates, in opposition to the unity of all life. George Washington said: "Government, like fire, is a useful servant but a dangerous master. It is not eloquence, it is not justice, it is pure force."

The instruments of State are designed by men to serve their convenience. They have no intrinsic natural existence. Just as a righteous man dissociates himself from evil acts of other men and does not support or approve them, so must he dissociate himself from or resist evil acts of State. Actions of State are merely the actions of a group of men proceeding according to their perceived self interest. These actions have no intrinsic moral superiority to the actions of an individual. To the contrary, it is the common human experience that politicians are far away from being a reliable repository of the highest moral and human values.

The chance occurrence of my birth in a certain State does not compel me to surrender my moral sovereignty to the political morality of that State. The State holds me in thrall by force alone. It is only raw power projected by the State that forces people into acts of mass destruction. No sane individual

does these things. My first loyalty is to humanity as one, to the wholeness of the human species, not to a particular State. No laws of nature created national boundaries that divide people from one another. Human divisiveness brings death. Unity is life.

A civil society is harmonious. Harmony means brotherhood. Brotherhood must be supported by just law. Law which places corporate property rights above human rights and which creates a judicial framework for exploitation of the poor by the rich is not moral law. A person must disregard it. A framework of law which encourages and promotes destruction of our planetary ecosystem - on which all life depends - must be resisted by people of conscience.

Life, Liberty, Pursuit of Happiness: Americans declared independence to enjoy these inalienable rights. Certainly **my freedom not to kill,** and my joy in nonviolence, are abrogated by coercive taxation to finance constant preparation for war, marketing of war and implements of war, and the research-development-construction of ever more efficient means to kill more and more people in less and less time. I do not labor for the purpose of blowing to bits the bodies of women and children.

Government behind closed doors and concealed in classified documents: how can this be said to be with the consent of the governed? Not only war, but also all forms of secrecy, lies and compulsion inherent in the powers of State are a violation of humanity.

The highest law is the Law of God, the Law of Truth. Love is God. Love does not kill. The high commandment of Christianity is "Thou shall not kill." The first morality taught by the Buddha is to abstain from killing. The first precept of the Hindu and the Jain is Ahimsa, nonviolence. Nonviolence is the highest morality of man. This morality is of a higher order than any State's authority. No State has the right to interfere with a person's sincere efforts to pursue the goal of Self Realization through Ahimsa.

I will not voluntarily abide by any law of man which violates my understanding of Law of Truth. Nor will I take the law of man into my own hands. I will disobey such laws as are repugnant to my conscience, taking full personal responsibility for acts of civil disobedience. I willingly suffer the full consequences and penalties thereunto appertaining. I declare that obedience to any such repugnant law imposed upon me by force makes of me a slave, and thereby violates my basic human right to life and liberty. No man, no

constituted authority, and no State have the right to make me a slave.

Ahimsa is not merely the absence of violence. It is an active engagement in compassion. Whenever we consume more than we need, we are engaging in violence. We are taking from others. Using resources beyond one's actual needs depletes what is available to meet the needs of others, including other species upon whose survival our own ultimately depends. Ahimsa means not to encroach upon the economic and ecological rights of others. Their right to life is not ours to take.

PERCEIVED ERRORS OF PREVAILING ASSUMPTIONS OF GOVERNANCE

Actions of the modern nation state are based upon false or questionable moral premises, some of which are perceived as follows.

* That man lives by greed rather than by love.
* That nature can be freely exploited. That we can destroy billions of years of biological evolution - along with interdependent human cultures-without consequence.
* That State institutions can violate higher moral law.
* That peace and security can be achieved through war.
* That material progress is man's greatest good, even at the expense of cultural morality.
* Denial of interdependence and inter-connectedness of all life.
* Denial of man's universal responsibility to the whole of life.
* That future material progress can be gained by mortgaging the web of biological life itself to present exploitation.
* That human welfare can be achieved by promoting artificial needs and consumerism.
* That the State possesses moral authority over the individual.
* That politics can be divorced from ethics.
* That the State can keep the peace and maintain security.
* That the State knows better than the people themselves what is in their best interest.
* That the people are incapable of taking care of themselves without State supervision.

* That the State can legislate and maintain public morality among individuals.
* That the State can provide any economic good that is not better provided by voluntary effort and exchange among free people acting in absence of coercion.
* That somehow those persons in government possess more goodness than ordinary persons, that they are capable of rising above self-interest, that power does not corrupt, that power is not addictive.
* That exploitation of the weak by the strong is sustainable.
* That owners of corporations should be absolved of personal responsibility for actions of the corporation.
* That corporations should be granted the rights of persons, including political rights, and that they are bona fide participants in the political process.
* That the end justifies the means.
* That the moral code necessary for harmony among individuals does not apply to the State.
* That the lie of the State is morally valid.
* That the State has the right to coerce individuals to support its wrong-doings, even to a level of violence which may exterminate millions of human beings and threaten survival of all life on earth.
* That to protect its citizens the State should violate the Laws of Truth.
* That it is morally acceptable for one State to exploit the people and ecology of another. Thus, that exploitation is an acceptable aim of politics.
* That economic interests of corporations are senior to welfare of individuals.
* That an industrial economy is unequivocally a good thing for all humanity.
* That corporations are the best vehicle for human economic action.
* That ever-increasing consumption to support an ever-growing economy is a good thing.
* That corporate property rights and investor rights are senior to individual human rights.

* That the individual is an economic entity and not a moral agency.
* That propaganda rather than truth is an acceptable means of informing the public.
* That public funds should be employed to subsidize corporations.
* That the precept of "just war" is valid in human affairs.
* That State Terrorism is a justifiable response to criminally violent acts of individuals.
* That lies, deceit, secrecy and obfuscation are acceptable methods of "Statecraft."
* That the State has a valid claim upon the labor product of its citizens, a form of slavery.
* That a valid contract exists between the State and its citizens.
* That men can be bound by a "constitution" of which they had no authorship, that was drafted by persons unknown to them, with whom they made no contract, and who are now dead.
* That, in effect, the State owns its citizens as property.
* That the private lives, speech, thoughts and beliefs of citizens should be open to State surveillance and control.
* That "society" is a concrete entity rather than a churning coalescence of individuals acting according to their own self-interest. That "society" is more than a mere abstract term, and that it can thus be "managed" without respect for individual rights.
* That "Group Think" does not ultimately lead to the lowest common moral denominator among individuals comprising the group, in that those with the most power are likely to be the least moral.
* That those attracted to positions of authority within the State are not likely to be psychologically imbalanced, motivated by a lust for power and domination, prone to psychopathic behavior when given free rein.
* That the State, although conceived in violence, maintained by violence, subsisting on violence, is a morally valid institution among men.
* That the State is somehow a beneficent entity, comprised of Nice Government Men who always hold the interests of others above their own. That politics does not lead to theft. That politics does not nurture the growth of power. That politics does not beget competition for

power. That politics does not foster centralization of power. That power does not absolutely corrupt. That power will not express as murder.

* That the "public debt" of one generation can be passed to the next, ie, that a man is obliged to the debt of a stranger whom he never met and who is now dead. That a person is obliged to a debt in the creation of which he had neither awareness nor voice.

* That a group of criminals acting in a Parliament or Legislature can create and bind citizens to laws which are repugnant to conscience. Laws which result in destruction and death, and which violate the wisdom teachings of all the great spiritual traditions of humanity. Laws which reduce the lives of ordinary citizens to serfdom and conscription in carrying out the murderous agenda of the Powers That Be.

MORAL HYPOTHESES AND CONCLUSIONS

A necessary prerequisite for a nonviolent society is justice in all aspects of life: food, shelter, clothing work, education, health, opportunity for self-realization. Justice requires freedom, together with open access to livelihood and trade without legal barriers operating through the State's power of monopoly.

Humanity is One and harmony must be worldwide. A proper rule of law requires that human rights of all be equally protected. When a body of law is created which tramples the rights of minorities and the weak, such as Bretton Woods agreements, IMF, GATT and WTO, such law is repugnant to the conscience and must be resisted by nonviolent means. If we do not find nonviolent methods to resist imperialism in all its different forms, including corporate imperialism, the suppressed races of the world appear to have little hope.

A prerequisite for peace is radical limitation of corporate power, a redefining of the corporation as a legal entity. We must reject lifestyles based upon creation of artificial needs, the fulfillment of which harms others. Only that economy is good which conduces to the long term good of all.

The modern science of political economy is false science because it promotes exploitation of man by man. True science is concerned with the welfare and destiny of all men. This is the science taught by the sages: Buddha, Christ, Confucious, Heraclitus, Lao Tse, Mahavir, Gandhi, Schweitzer, U Ba Khin, and the Dalai Lama. That economics is untrue which ignores or disregards moral values. An economics which enables the strong to exploit the weak is dismal as well as fake. This is the economics of the Corporate Warfare State.

In 1981, fifty three Nobel Prize winners warned of an unprecedented holocaust, encompassing the horrors of mass exterminations and extending the frontiers of barbarism and death. In 1980, while tens of millions of people were on the verge of starvation, the global war machine engaging 60 million people was squandering nearly a million dollars per minute towards our universal extermination. Today the level of violence is even higher. It is incomprehensible.

The most fundamental of human rights is the right to life. It is morally wrong to support a group of states in their quest for the power to destroy

all life. A righteous person, intent upon spiritual evolution, must resist this. Immoral means employed by the State or its corporate licensees result in doing harm and failing to achieve a good end. It is the inevitable result of the Law of Cause and Effect. Any perceived success will be only temporary, while the evil will be long lasting. The lie of the State at war cannot lead to Truth, just as war cannot lead to peace.

Immoral means predict and determine the ends. Modern science and technology have bestowed upon States power beyond limits. This power is being used in a moral vacuum. Unlimited power of the soulless state machine and its corporate licensees, fostered by large scale mechanization, automation and massive concentration of wealth and power leads to disintegration of society. This is manifest in the erosion of human values we see all around. Such a milieu deprives man of his right to self actualization. If the price of "progress" is corruption, how can a person be happy?

State corporate governance has failed because it lacks a moral code based on true human values. We live in a disintegrating culture. That which is best and noblest in humanity is not nourished. The corporate culture does not cultivate generosity, compassion, charity, morality, cooperation, tolerance, wisdom, self sacrifice, service to others. It does not encourage gentleness and community, mutual support or harmony. "The capitalist technocratic state system has become a monstrous destroyer of what is loving and life affirming in the human soul." (*Miller,1999*).

In a traditional society, the family and community constituted the basis of morality. Stealing from one's neighbor would be morally shocking. Now, in public institutions, all manner of corruption is expected. The consequences are huge, because the corruption involves doing violence to entire cultures. Millions of people are made to suffer. This radical separation of ethics from politics, foreshadowed in the long ago writings of Machiavelli, appears to be a generic feature of the corporate state structure.

A corporation has no heart, no soul, no conscience, no morals. It is not a living being. It cannot feel pain, sorrow, remorse shame, and compassion because it is intrinsically unable to do so. It cannot laugh or cry, enjoy the world, or suffer with it. Most of all, it cannot love. This is because it is a legal fiction. Its "body" is a judicial construct. It is a process, a machine designed for one purpose: to generate maximum revenue at least cost. It is not connected to earth or its creatures, to pleasures and responsibilities that derive from being human, made of earth. When it hurts people or destroys ecology, it feels nothing. It is incapable of feeling. Yet, under law, it is deemed a "natural person" with all the legal and political rights of a person except for actual voting. This is why corporations are so dangerous: they act

in human affairs without feeling and with wholly selfish motives. They have become very powerful, in some cases more powerful than the host government of which they are a parasite.

Not only does the corporation have the rights of a citizen (such as free speech, right to sue for slander, libel, injury), but it has been granted special protection over property rights. Rate of return on investment has been declared a "property" immune to interference by citizens or their elected representatives. Under U.S. law they are also granted "eminent domain," pursuant to which jury trials were eliminated for determining whether corporate practices cause harm or injury, and if so, the assessment of damages.

The fatal moral flaw which makes these corporations so dangerous to the social body upon which they feed like a cancer is an ethical design error. Their owners, the shareholders are protected by law from legal and personal liability for corporate harm to humanity or damage to ecology. This is an attempt by men to create a shield that protects them from consequences of their actions. It is an attempt to violate the Law of Cause and Effect, the law of moral causation. There is no personal accountability of the owners to society. The corporation has no social responsibility. Yet it has legal and political rights by legislative construct. It is a dangerous entity, pursuing only its "genetic" program to generate profit without concern for long term consequences to humanity. Can you imagine the outrage that would land on the heads of individuals had they committed some of the crimes of corporations which are now so commonplace in the news as to have become routine?

"The special status of corporations has placed them in a position to control vast economic power by which they may dominate not only the economy but also the very heart of our democracy, the electoral process. The liberty of democracy is not safe if people tolerate the growth of private power to a point where it becomes stronger than the state it itself. That, in essence, is fascism: ownership of government by an individual, a group, or any controlling private power." *(Franklin D. Roosevelt)*.

President Abraham Lincoln opined: "I see a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned. An era of corruption in high places will follow and the money power of the country will endeavor to prolong its reign by working on the prejudices of the people until wealth is aggregated in a few hands and the republic is destroyed."

The 500 largest corporations in the world now (1999) control 25% of the entire world economic output. The largest 300 corporations own 25% of

the world's productive assets. The 50 largest commercial banks and diversified financial companies control nearly 60% of all global capital.

According to Paul Hellyer, Deputy Prime Minister of Canada, "Globalization is not about trade. It is about power and control. It is reshaping the world into one without borders ruled by a dictatorship of the world's most powerful central banks, commercial banks and multinational companies."

The prime role of government has been usurped by corporations in order to provide a secure legal environment for profitable transnational investment and competition. This usurpation provides security for capital, property, and investors but not for ordinary citizens. The erroneous premise of this role for government is that corporate property rights are senior to human rights, and that the earth and its biological life can be owned and exploited by non-human entities, rather than nurtured and shared among human beings.

The issue of taxation without representation was at the core of the American Revolution. Beginning with the Bretton Woods international agreements in 1944, followed by the Trilateral Commission of David Rockefeller and other efforts organized by elite power brokers, control of representative government has been systematically transferred from the people to corporations. As shown in the preceding paragraphs, it is not possible for corporations to have an unbiased interest in the public welfare. Documented instances of corporate abuse of the public and the environment are too numerous to list. Campaign contributions and the lobbying arms of huge businesses control elections, legislation and public policy. Powerful men hold in "revolving door" rotation high public office and directorships of MNCs which are members of the military-industrial-political complex. This is an unholy and incestuous relationship of regulator and regulated. Reality on the ground is that American "democratic government" and both of its major political parties are controlled by corporations, not citizens. It is a false moral premise that in a democracy these entities should have political rights and political voice. It is not possible for corporations to represent the will of the people. Thus we the people are de facto taxed without representation. We have no effective voice in a government controlled by corporations.

Now, through the International Monetary Fund (IMF), World Bank, General Agreement on Trade & Tariffs (GATT), and the World Trade Organization (WTO) at policy level - coordinated through the unholy marriage of governments, central banks and multinational corporations at the operational level - sovereignty of politically constituted governments has been usurped by MNCs. The WTO has created an "Economic Constitution"

of the world. Economic exchange is at the core of human action and affects every aspect of life: environment, education, health, labor and political rights, war and peace. The scale of corporate activity has become so large that it affects the most fundamental right: the right to life itself. Millions of the world's poorest people are deprived of adequate livelihood and health by corporate actions which destroy their ecology and local economies. As in constitutions, trade agreements set forth rights of their constituents. But these "constitutions" have been negotiated behind closed doors with input only from corporations. Under WTO, only corporations are the beneficiaries of the rights it creates. The interests of others in society are nowhere to be found.

An international agency of corporate constituents has the power to veto parliamentary decisions made by sovereign governments wherever these decisions are ruled "trade restrictive." At risk are environmental protection, labor and health law, consumer protection law, control of foreign exchange and the massive flows of speculative capital which can completely disrupt local economies. Witness the recent Asian economic crisis which did untold damage to the lives of millions of poor people. Proceedings of the WTO are closed: trade unions, consumer, health and environmental groups are barred. Details of rulings are not published. Membership of decision-making bodies is not disclosed to the public. Everything is anonymous and there is no public accountability.

MNCs which have substantial control over legislation as well as executive branch policy are subsidized directly and indirectly with public finance. Consider global transport and communications infrastructure, scientific research and development, corporate agriculture, all of which are subsidized by public funds generated through taxation of individuals. Yet these MNC's operate clandestinely and are not accountable to the public. This is truly abusive taxation without representation. Having gained control of political parties and the electoral process, corporations have usurped the government of the people and have created a tyranny. We the people have no effective voice, yet we subsidize these entities with our taxes.

There are other issues with respect to taxation without representation. In 1776 the American tyrant was the British King. Today it is an institutionalized structural tyranny of rule by corporations masquerading as democracy. The people vote each 2 to 4 years for, usually (if you ask them), the lesser of two evils, both of whom were put in place by corporate money. It is a sham democracy. Corporations are the real power. They form a collective dictatorship. The "nominees" that we elect are not only beholden to the corporations which finance and control the electoral outcome, but

they may also be shareholders of the same corporations which will come under their regulatory and policy purview. It is incestuous.

Foreign policy is made by people who own banks and corporations which profit from preparing for war, marketing the war machine, and waging war. To find the roots of war, follow the money. War may be couched in terms of freedom, democracy, justice, religion, but if you follow the money, it leads to powerful decision makers whose constituents in banking and industry profit from war or the exploitation which leads to war. Wars are fought with money borrowed from the public, the employment of which enriches bankers and owners of the military industrial complex. Only a morally flawed structure permits these owners to influence decisions of war and peace.

The recent Afghan situation is one example of many. It is widely known that Big Oil, the US government and Pakistan coordinated early support of Taliban in order to secure access for Big Oil to the fields of Central Asia. Subsequently they destroyed their creation. Now they will rebuild Afghanistan without having lost sight of the original objective: access to oil of Central Asia. It has been reported in the press that families of high US officials own shares in, among others, Halliburton, Unocal and Carlyle (oil and defense). These companies stand to profit from operations related to the war. A political structure which permits State decision makers to benefit financially from activities of the State over which they have influence is morally wrong. The set up is such that MNCs benefit from war while it is being marketed and waged and again profit from post war reconstruction. It is like a meat grinder with human beings the raw feed.

Killing is never justified, but certainly its lowest threshold is self defense. There can be no justification for killing in the name of some "national interest," invariably an economic interest determined by power brokers and not ordinary citizens. No villager is justified in murdering members of another village for their grain. How can US government be justified in murdering for oil?

The sheer size and worldwide pervasive presence of the U.S. military establishment - emplaced to protect corporate interests - is attestation to an incomprehensible level of violence. This worldwide projection of power is used to facilitate and expedite economic and ecological exploitation of weaker and poorer people. On the basis of what wisdom has the US government determined that its wasteful, destructive, death-dealing culture is superior to others?

True rationality must involve both freedom and foresight. The rationale of unbridled corporate economics is unable to foresee and calculate future

costs in terms of human displacement and disenfranchisement. Class hatred and violence inevitably arise from the agony of lost culture and livelihood. What gives the US government the moral authority to impose its way of life upon others? Together with imperial arrogance to defend it at any cost - including nuclear holocaust - against the feeble efforts of hapless millions struggling for mere survival? Through economic power and leverage the US exploits wherever possible. When economic power is insufficient to the purpose, it uses armed force.

What was the moral basis for US government destruction of millions of lives in Vietnam? Under whose code of ethics did USG rain napalm bombs on noncombatant Cambodia, incinerating thatched hut villages along with women and children? This led to the destabilization that subsequently spawned the "killing fields." Whose killing fields are they, really? The list of incomprehensible atrocities could fill a book. It turns the stomach.

The human mind has become brutalized by all pervasive violence, often gratuitous as "entertainment" viewed by small children. We seem to have become de-sensitized to the point of having lost all sense of moral outrage. We are morally passive in the face of atrocity. The moral scale of society has shrunk to the point that destructiveness and wanton waste of life are "normal."

Tax dollars directly finance not only the military machine. Through direct and indirect subsidy the ecologically destructive operations of MNCs are financed by taxation of individuals. The huge infrastructures of transportation, electric power, communications, media, global trade, research and development for chemicals, pesticides, agriculture and biotech enjoy massive public finance. Taxes are subsidizing corporations which stand accused in the judicial system of criminal activities, child abuse, and crimes against humanity (Tobacco and Big Oil). Taxes subsidize alliances between Big Oil and brutal military regimes in Africa anti Burma.

In the 1960s, the USG organized a military overthrow of Brazilian President Jose Goulart. He had instituted capital and land reforms to take back control from MNCs of Brazil's natural resources. He had defied the IMF. An alliance of the CIA with US investors and Brazil's landowning elite organized a coup and installed a military junta which overturned Goulart's reforms. This is but one example of a list that could fill a library.

A military infrastructure is needed to keep the structure of globalization in place and to guarantee access to natural resources on which the model depends. The hidden hand of the market will never work without a hidden fist. McDonald's cannot flourish without McDonnel Douglas to build the Stealth Bomber. The hidden fist that keeps the world safe for Silicon Valley's

technologies is the US Army, Air Force, Navy, Marine Corps. Keeping the world "safe" for global corporations does not come cheap. Just ensuring the steady supply of oil is costing US taxpayers $57 billion annually (circa 1998). Including the infrastructure of military power worldwide, the costs of globalization are much higher.

Taxes subsidize increasing international trade which means ever-increasing pollution and destruction. Corporations control the political system which grants these subsidies: they are the driving force behind both the nation state and globalization. Tax dollars finance crimes against humanity. The same entities which commit the crimes have control of the political system. It is tyranny.

In summary, our planetary ecosystem is being shredded by the violence of greed to fulfill artificial needs, its species genetically engineered, poisoned and displaced, a majority of the world's peoples (the gentlest ones) impoverished, disenfranchised, displaced. Society is devolving into violence and debauchery. Life is being destroyed by corporations on all fronts: commercial, military, political, and social. Nowhere is there silence. The air is fouled, the waters poisoned. This vast interconnected killing machine is being financed with tax dollars paid by people who have no effective voice. We have become slaves to an inhuman machine of heartless corporate components. We the people created this monster. We the people must peacefully, nonviolently reprogram it.

THE DECISION TO RESIST

Gathering of Elders, Pasquah, Canada: Indigenous spiritual leaders had
ome from around the world. The Cree Elder had asked my profession.
pon my response, he said: "You are like a bank robber. First your people
ok our animals, then they took our fish, then they took our trees. Then
ey began breaking even the rocks of Earth herself and taking them. You
ished us from our homelands onto the reserves. Now you are going to
ood even the little bit left to us, so that your hydro power project will keep
e houses of your big city people cool in summer. You people are like
rmites eating their own house. What will you do when there is no home
t for anyone?"

Chihuahua City, Mexico, Environmental Conference: The World Bank
d proposed to finance a project of logging the last of old growth forest in
erra Occidental, where Tarahumara Indians are struggling to survive. The
nber is feed for a pulp mill. Before an audience of scientists, bureaucrats,
vironmentalists and trade officials assembled in University of Chihuahua
ditorium stands a Tarahumara Elder. His hand holds a cheap pulp
agazine, a transmission of rubbish. Gazing calmly at the industrialists and
nkers, the Tarahumara speaks softly: "You are cutting the last of our trees
turn them into this. The forest is the life of my people. When you have
t the trees, we will die, and you will read this." A few miles from the
ditorium, Tarahumara women and children are living in burrows dug into
ounds of garbage at the city dump. At a small village in the Sierra, a
rahumara elder had said: "I tell my young men not to fight. I tell them we
ust be patient, we must wait. The white man will destroy himself."

I had piloted my personal aircraft from Alaska to Mexico to provide
lunteer flight service for an environmental organization. The mission was
fly opinion makers for a direct took at logging devastation. In a kind of
iphany I realized for sure that my whole lifestyle made me part of the
oblem. If I sincerely wished to become part of the solution, I must change
entirely change - my way of life.

I made the decision to leave my own, my native land forever. I would
come a man without a country, separated by a vast ocean from friends,

family and my young adult children. No more would I smell the rain on high desert sagebrush, nor hear the wolves howl across moonlit tundra, nor watch the Northern Lights dance in Arctic sky.

I would owe allegiance to all of humanity and to no State. I would be the indentured servant of no gang of murderers sitting in any legislative body. By paying tax to no State would I finally make a farewell to arms. I would seek peace and brotherhood.

Man does not lose his freedom except through his own ignorance. The primary ignorance at play in a corporate state society is ignorance of the Law of Cause and Effect, the Law of Moral Causation, the Truth of Dependent Origination. Freedom and slavery are mental states. First say to ourselves we shall no longer accept the role of slave. Then be willing to act and suffer the consequences. There is no high destiny without self denial.

* * *

Law of Ahimsa (non-violence): Love is the law of the human race and is infinitely greater than and superior to brute force. Ahimsa requires a living faith and commitment to Truth, which is Love (or God if you prefer). It is inconsistent with modern imperialism based on force for its defense. It protects one's self respect but not his property. Nonviolence can be practiced by all who have a living faith in Truth and therefore equal love for all mankind. Moral activity on behalf of others is self realization because humanity is One.

Gandhi speaks: "In order to see face to face the universal and all penetrating Truth, we must be able to love even the least of creatures as we love ourselves. The man who attempts this cannot be indifferent to anything in life. Ahimsa overrides all other forces. It is the only true force in life. 'Seek ye first the Kingdom of Heaven and all else shall be added unto you.' The Kingdom of Heaven is Ahimsa." One must renounce violence in the heart, and then consciously exercise of the power of Ahimsa generated by this renunciation.

The pre-eminence of these principles is made known to me through my personal moral conscience, life experience and reason. These Laws have been expounded by the great sages of humanity. Most notable in my personal studies are the Buddha, Christ, Lao Tzu and Mahavir. In modern times they have been exemplified by Gandhi, Leo Tolstoy, John Ruskin, Albert Schweitzer and Henry David Thoreau. I have drawn on the inspiration of

se and others to organize my thoughts into a plan of action.

Principal Axioms of Theory and Practice of Nonviolent esistance: Evil is parasitic on good, inhumanity on humanity. No man is tirely devoid of humanity. Suffering, accepted in the spirit of nonviolent tness to truth, can restore to a person his lost humanity. All exploitation is ased upon cooperation, willing or forced, of the exploited. Non-cooperation nd fearlessness go together. The nonviolent resister fights with his power of uffering in order to arouse his opponent's power of sympathy. This restores the oppressor his humanity, while restoring to the oppressed his justice enied. Non-violent struggle properly conducted, even if it fails, leaves ehind no trail of bitterness. Passive resistance is a method of securing ghts by personal suffering. It is the reverse of resistance by arms. It volves sacrifice of the self. Sacrifice of the self is superior to sacrifice of thers. Civil disobedience serves all, including the tyrant, by teaching him his rror. Evil can be sustained only by violence. Therefore, withdrawal of upport for evil requires complete abstention from violence. Nonviolence equires voluntary submission to the penalty of non cooperation with evil. he government itself does not expect our full cooperation. It does not say: You must do this." It says: "If you do not do this, we will punish you." ncerity of a moral position requires willingness to accept the costs ecessary to see the principles realized. When it violates his moral onscience, no person will submit to the evil of another or group of others xcept under coercion. The means pre-exist in, predict and determine the nd. It is impossible for violent means to achieve moral ends.

Justification for Civil Disobedience: When the injustice is great and orally repugnant. When it is of a nature that can be resolved by non-ooperation. When the offence is real to the best of one's knowledge and elief. When administrative recourse is not reasonably available, or after orough examination is deemed to be ineffective. The goal must accord with atural right. The resister must not hate his opponent. The goal must onduce to the good of all.

Certain Gandhian Prerequisites for Civil Disobedience: The llowing are required in order to earn the moral authority to make a stinction between moral and immoral law. One must have obeyed onsistently the law of his country. He must have served society. Must have

embarked upon the work of self purification and be adhering to the five basic moral precepts. Must have met his family obligations and made arrangements for them to be covered in his absence. Must be prepared for self sacrifice and significant hardship. One cannot disobey the law while continuing to live under its protection and with its comforts which are financed by the other citizens who are obeying it. One must strive for harmony of thought-word-deed. To think one thing, say another, and do a third is a lie. One must be prepared to embark upon a program of constructive service to humanity along with self sacrifice. The resister must not hate his opponent. The goal must conduce to the good of all.

MY PERSONAL PROGRAM OF CIVIL DISOBEDIENCE

I slowly progressed in self purification and spiritual growth through editation practice as taught by the Buddha. Unbearable became the ner moral conflict and despair arising from the knowledge that my labor - rough the income tax - was supporting murder of innocent women and ildren at many places around the world. In order to save myself from ternal disintegration, it became imperative to act.

At first I reacted out of anger and despair at the desecration which was eing financed by my labor. As my meditation practice deepened, it became ear that anger was only hurting me. Anger was doing nothing to cure uman ignorance, which is the root cause of evil. Gradually I desisted from utting more fuel on the fire of anger. Anger attenuated and was replaced ith first forgiveness, and then compassion for those people caught in the reat MNC killing machine. The call to action metamorphosed into anguished ve with malice towards none.

Now, my actions are designed with such mindfulness as I can muster to otate anger at a system gone mad with the violence of its greed into ompassion for evil doers, while dissociating myself from them and from the stem. I am doing my best to walk the path pointed by Buddha and Gandhi: lf purification through meditation, renunciation of worldly pleasures and omforts, combined with a constructive program of humanitarian service.

Guided by Gandhi, I undertook a moral inventory of my deeds in lation to my government. I had served my country across a span of thirty ears in a range of voluntary humanitarian and public service. As an officer f the US Navy, I had served in Vietnam during that horrible war. My work ad received awards and recognition from all levels of citizenship, including cal community organizations, a State governor, a Secretary of the US abinet, and the President. As an entrepreneur, I had founded companies at created hundreds of jobs and financed a lot of kids through school, aid a lot of taxes. I founded nonprofit charitable organizations, co-created a ew Montessori School, an adult learning center and indigenous social ograms. I did significant work in the largest Native American land ettlement in history. I had obeyed the laws of my country. To this extent I ad earned the moral authority to make my decision.

I examined the possibilities of actual, practical, timely administrative

recourse in terms of an individual obtaining permission to cease filing and paying income taxes on the basis of conscience. It is my natural right to act as an individual and not be required to be a member of an "authorized" religious organization. No organization has moral sovereignty over my conscience.

I have had long personal experience with government at all levels including the judiciary. They are not bona fide repositories of high moral wisdom. The closer the approach to inner circles of power, the more pervasive are corruption and the lie. I and my companies had been through tax audits with 100% clean marks. Some of my acquaintances were not so lucky. I am well informed of the abuse of citizens through tax audits. The invasive procedures of auditors into personal affairs of citizens are an unwarranted violation of The Bill of Rights. The power to tax is the power to destroy. The lives of many citizens have been destroyed by IRS abuses. These methods keep the public intimidated. Those who request to keep back the "war tax" portion of their payment on the basis of religion are flagged for special treatment and subjected to harassment. It is vicious.

I studied these matters for long. Based upon my observations and common sense, it is clear that a citizen acting as an individual has no chance against the government in matters of conscientious objection to the income tax. The destructive activities of the military-industrial-political complexes are so systemically embedded that withholding the "war portion" of a tax is ineffective. It would be like trying to distinguish blood corpuscles which serve the liver from those that serve the lung.

The State has framed the rules. I cannot prevail in a petition brought within the bounds of the self same rules which my conscience requires me to disobey. I can only act as guided by my conscience in response to my perception of events and my understanding of a civil human society. My choice as a moral being was to take the path of civil disobedience.

It is incomprehensible that any government has a moral right to force a person to kill, or through taxation to finance murder and even mass extermination of innocent human beings. How can I support war crimes, human rights violations, crimes against humanity? During the past fifty years the US government has built an inhuman machinery of escalating violence that threatens all life with extinction. The government, having no moral right to require my participation, must rely on brute force to coerce my payment of taxes. Certainly this meets the test of "a great and unendurable tyranny." If I submit to this, I become a slave. I cannot obey the law without violating my conscience and my loyalty to the human race. My choice was to participate as an automaton in the organized, systematic destruction of life

withdraw from participation in the corporate controlled society. The safe and honorable course for me to keep my self respect was to ey and willingly face the penalties.

These words are not by way of defense, but simply a description so that nal people may have a basis for understanding my actions. I am a simple an being trying to live my ideals. If I run afoul of the State, let it do me as it wishes.

Having tried hard to understand the Law of Ahimsa, to meet its equisites in my personal life, to prepare myself for self purification and a of sacrifice and to embark upon a program of constructive humanitarian ce, I committed myself to a personal solo program of civil disobedience.

I hereby declare that I have deliberately disobeyed the tax regulations of country (but not the underlying Constitution). I make distinction between lation, law, and Constitution because I believe them to be inconsistent because law and regulation are so complex and permeated with scation as to be incomprehensible to me. The regulations as promulgated S publications seem clear on one point: if a person fails to file and pay due, he is subject to civil and criminal penalties. I hereby serve notice authorities of the US government that I have deliberately failed to file eturns as an act of conscious civil disobedience. I also declare that no are due, as will be set forth in the following.

I admit that I have often been unable to act according to the highest l law, which rules thought as well as word and deed. This does not date the law. It demonstrates the practical difficulties. Geometry is not rue because I may not be able to draw a straight line. I can only take tep at a time. The point of beginning is my capability for nonviolence to be improved one day at a time. The point of departure for moral ce is prevailing morality, which must be changed, one action at a time ds the goal.

Upon making the decision to cease filing and paying income tax, I took a radical reorganization of my life. I would have to emigrate, to ne a "tax exile." It would not be right to benefit from the facilities and ction of my country while not paying my share. Reorganization had to gradual steps bemuse of obligations to children. Only when the gest reached majority could I make the final move. Withdrawing from usinesses, I began devoting myself to a wide range of humanitarian e without pay. I ceased generating income and lived on savings. nal property of every description was sold to the point of a simple le. Stocks and securities were sold at substantial losses. Corporate and

partnership businesses were divested at large losses. These losses generated a large "net operating loss carry forward" for tax purposes.

No income tax would be due for remainder of my life. As a tax protestor I cannot in good conscience make a claim for Social Security retirement benefits. The funds I paid to Social Security over a period of more than forty years are lost to me. It is part of the price of freedom. The needs of my simple lifestyle could be met out of savings on which taxes had already been paid.

Knowing that deposits at interest are indiscriminately loaned to government and business engaged in destruction of life, I abstained from interest-bearing instruments. I had come to see interest "earnings" as the wages of death.

When my youngest child reached majority, I moved to India. I ceased filing tax returns. Demands by mail notwithstanding, I believe that filing is not required if the taxpayer has no income. In my circumstances, the demands for information are an unwarranted violence upon my person, my privacy, my right to personal security and to be left alone to pursue my peaceful life. I will not respond. I declare myself to be a free man, no longer a slave to the great corporate government killing machine.

The path of civil disobedience marked out by Gandhi requires self-sacrifice, self-purification, and a constructive humanitarian program to run alongside the action of non- cooperation with evil. Here in an Indian village I rent two rooms of stone and mud, take two meals per day of rice, lentils and chapatti, bathe with a bucket of hand-carried cold water and use the same open field toilet as my Indian hosts. My basic cost of living is about 2000 rupees per month (less than $50). I maintain a practice of Buddhist meditation, practice eight precepts to the extent capable and fast for one day each week. I have helped build two meditation retreat centers and am working towards a third. I tutor English, do voluntary service at meditation centers, help build village schools, establish libraries, sponsor education of refugee children and a tuberculosis program, and assist in agricultural and reforestation work. I work to contribute to the pool of quietude and peace in human consciousness, to balm the brutality of Western imperialism, to save our ecosystem from destruction. I organize my life around the ultimate goal of Self -Realization, the birthright of every human being.

My decision to undertake civil disobedience through emigration and self imposed exile has entailed some hardship and risk. The life of an aging foreigner alone and homeless in India is not easy. It is painful to be separated from family, friends, and homeland. There are problems with safe

, food, health, sanitation, and personal security. The cold of snowy er in unheated rooms is penetrating. Support arrangements are unstable keep on dissolving. Obstacles of language and culture are daunting. It is o day journey by jeep, bus, and train to the nearest bona fide medical or. Hospitals of which I have personal knowledge are filthy and septic. ase is prevalent, civil disturbances are rampant, and war is an ever-ent threat. Everywhere I witness poverty, misery, and suffering.

I mention the above only to serve as verifiable background against re actions of nonviolent civil disobedience that are beginning to present nselves to my mind. We do not have a lot of time remaining in which to ourselves from self-destruction. The looming crises of water and failure agriculture are powerful "weapons of mass destruction," leave aside the at of nuclear holocaust. Simply withdrawing from participation in the stem" may not be of sufficient moral vigor.

THE GROUND OF BEING

High above a mountain village in the Himalaya, on the way towards a place where I hope to build a meditation hut, I stop to rest at an alpine meadow. A breath-taking visa of the Grand Himalaya Range stretches for 200 miles. An eagle soars on afternoon thermals as towering thunderheads rise into a Cerulean sky.

Against this awesome grandeur, one witnesses human wretchedness and realizes the depth of his moral responsibility. A Universal Responsibility towards all beings. My every action affects directly or indirectly the welfare of my fellowmen. The first morality and the first service to others is the same: do no harm.

May I learn from Indian mountain villagers fewness of wishes and generosity. May I learn to simplify and to use least possible in order that others may live. May I learn to nourish the life support system of our shared earth. Whatever I have accumulated during my earthly sojourn will remain here upon my demise, so let me learn to share it. Only qualities of heart and mind will accompany me to the next world, there to determine my destiny.

Answering to the war drum becomes unthinkable. The pole star of peace beckons to quiet walks in the woods, or to comforting a child, or communing with a cow (so calm, gentle and nourishing, a cow). Communing with a cow reminds me of my identity with all that lives.

May the generosity, helpfulness, patience, and forbearance of Indian mountain villagers inspire all who come here to renew their connection with others and with Nature. May these villagers and all their visitors be successful. May they all experience real happiness, real peace and real harmony.

In a world gone mad with the violence of its greed, a way must be made to the peace and compassion by which alone humanity may survive. Love alone transfigures hatred. Ahimsa, nonviolence, is the working force of love.

Einstein said: "Humanity's problems cannot be solved at the same level of thinking that created them." Tolstoy wrote: "Love is what men live by."

May remembrance of untrammeled wilderness and a vibrant web of natural life not vanish from the mind of man. May beauty and the Mystery unlock the latent urge to inquire within Who am I? From where have I

Where am I going? How may I understand, penetrate the cause of old age, decay and death? How shall I live?

* * * * *

Gandhi wrote: *"In the midst of death, life persists. In midst of untruth, truth persists. In the midst of darkness, light persists. Hence God is life, truth, love. There is underlying all change a living power that is changeless, holds all together, creates, dissolves and re-creates. This informing power or spirit is God.*

"It is to this Truth that is God, non-violence and morality that man owes his first allegiance. This loyalty, this devotion, this consecration is higher than that owed to any institution of man."

* * * * *

SATYAGRAHA LETTER TO MY CHILDREN UPON "GOING PUBLIC" WITH WAR TAX RESISTANCE

4 February 2002
Kausani

Dear Ones,

Enclosed is my public Statement of Civil Disobedience against the mindless violence and cruelty perpetrated by the corporate-state-military-political structure. Please note that while prepared for confrontation, I am not inviting it.

Always reposing full confidence in you, I take the liberty of reminding never to lie in a misguided attempt to protect me from anything. Truth is my only shield. There is nothing to fear except breaking one's moral code.

Reading this will give insight to the philosophy that has slowly gained strength in my arc through life. It explains the inner purpose behind many of my decisions. It is not possible for me to give an abridged summary. You will have to read the whole thing to get the intended meaning. A brief description of two major turning points is at page 13. Not only the Cree and the Tarahumara catalyzed my decision. The Elders of Spiritual Unity of the Tribes and my experiences with many other First Americans had a profound influence on me, among them Yaqui, Athabascan, Tanaina, Gwich'in, Lakota,Yupik, Tlingit, Zuni, Nambe, Hopi, Ojibway, Huichol.

The journey has been hard, at times heartbreaking, particularly as to separation from the (even though you are adult) children I love. My basic instinct was to stay and work to change the system. After much effort, followed by contemplation, I concluded it would be a useless Quixotic tilting at windmills in which my life would be destroyed. The longer I remained an economic participant in the system, the more of my taxes went to mindless destruction and war.

I found it progressively more unbearable to know that the sweat of my sweat was being employed by Nice Government Men to kill innocent people and destroy ecology around the world. I recall women and children incinerated by napalm bombs dropped on non-combatant Cambodia, and damage from Agent Orange in Vietnam that will affect generations to come.

For a while I kept a news-clip file of atrocities of the USG, but the enormity of it sickened me and I quit. There came a point where I felt that to participate in the system made me an accomplice to murder. It is a basic

right not to be forced to kill another, nor to be forced to finance the of women and children. My choice became either to honor my ence or go crazy. Later in this letter I have an important caveat for own situation.

As you will read in the Statement, I slowly and stumblingly dismantled usiness operations at large losses in order to generate such a big Net ating Loss Carry Forward that I would never again have taxable income ved a simple life in India. The call of parental love and duty controlled g of the big moves.

When both of you reached majority, I collapsed my entire US lifetime ure and became an expatriate. I seek forgiveness from you. I hope you ecome sufficiently mature that the separation did not affect you too sely. My greatest hardship is not physical discomfort and isolation. It is oncern for how my decisions affected those for whom I bear a nsibility. This is not said as "victim." It is fact and I accept it. It is also hat I had to make a move to prevent internal disintegration. Acting coercion against the dictates of conscience was driving me crazy.

On the positive side, I have finally at this advanced age found my own nd speak with my own voice. I have weakened the mental chains of tal and social conditioning. Always I had been living for approval of s. This is natural: we begin as tiny babies dependent upon approval of s for survival. Later we are dependent upon society. I had reached a of faith that death is not annihilation and that moral survival is more rtant than physical. Only a life of Ahimsa will allow me to evolve rdly toward enlightenment, "the peace which passeth understanding." I strive not for approval of others, but for truly harmonious living in a n society where all people are my brothers and sisters.

Be mindful that walking the moral path in today's world is very licated. Many decisions are made difficult because the data and social tations conflict with individual conscience. It is like trying to fly gh a snowstorm without instruments.

A MOST IMPORTANT NOTE FOR YOU. Even if inclined, the civil edience of not filing tax returns is not a viable option for young people ur situation. Only an elder, having essentially completed his family ations, can do this thing. My particular situation permitted me to create up in which no taxes will be due. Thus, not filing is only a emeanor, not a criminal tax offense. I think USA is the only country in orld which has criminalized tax offenses. The late, great "Land of the

free and home of the brave."

You must accept your fate and live scrupulously according to law until such time as you may decide to leave. Voting with one's feet is an honorable choice. Outright civil disobedience is the path of few only, except if it grows into a mass movement as in India with Gandhi. Be very careful. At the tag end of life with duties mostly done, it is a different matter. One becomes free not to put up with coercion.

I noticed in my Hospice patients the joy of their freedom in this regard. They had so little time left to live, they simply refused to waste a moment in BS. Relationships with them were direct and real or else terminated. As one gets older he gains freedom, actually.

Please don't worry about me. If I'm careful, there is probably less danger than in crossing the street. Although India is very hard, I am growing. The moral life is difficult, it is slow and it is long. One can fall off the edge so easily in a moment of heedlessness. One must be very careful at all times, especially to guard the tongue. A single careless word can ruin the reputation built over a lifetime.

Persistence carries the day. Nothing is as powerful as persistence. Brains, talent, skill, luck – none of these or all of them together is even close to the power of self-discipline and persistence.

Deeds are essential. All morally vigorous people translate thought into action. The inner work is most important: primary and crucial. It must be done first to gain strength. One must create an inner structure of Ahimsa - the positive force of love. Morality is the foundation of love.

It is in the nature of mind that what you focus upon, increases. Focus on the positive, while not going into denial of the facts. Positive attitude produces positive results. No matter how bad things may appear, LOVE IS, and that's what counts. Always be first to forgive. Be quick to admit mistakes and confess error. Always keep on forgiving yourself. Don't condemn – start again. Love is what men live by, and it begins with loving yourself. You are here for a reason. One's work is to find one's work and then devote whole heart to it.

Please let me know you receive this. I am looking forward to possibility of seeing you in July. Let us see what happens if we don't hang on too tightly. "Blessed are those who can laugh at themselves, for they shall never cease to be amused." Remember that I love you.

Confession can be a powerful tool for mental-emotional release with

consequent increase of energy and joy from load shedding of guilt. Although this letter is not a confession, writing it has brought a sense of release because of knowing that my near and dear ones now know the reasons behind my moves. There is great freedom in an open, transparent life. Freedom itself is the most worthy of goals. It is a state of mind. All my best wishes are with you.

Love, Dad

THRONE ROOMS OF THE MOUNTAIN GODS

by Jeff Knaebel, 8 March 2002

This from my journal while returning from an exploration in Himalaya. I was looking for a site to put up a meditation hut. I had been on a ridge high above the Saryu River. From the ridge crest was a direct view of Nanda Devi Peak, in Uttaranchal.

Seventy two hours of cold North wind
freezing rain hail and snow.
Stone hut trembling in rolling thunder
wet wood no fire, sparse dry food.

Then clear sky, up and moving at zero four hundred.
Soft moonlight bluish on Himalayan snow peaks
a star perched on skyline ridge crest
bejeweled gate to Throne Rooms of the Mountain Gods.

Stones we tread on rocky trail
stepping on soft puffs of moonlight.
Old creaky knees grinding
a silent "namaste" said with lips only.

Red blooming rhododendrons in white snow
reminders of the sun of long ago.
Simple soft sweet sounds
of breeze and brook and early birds
greeting the coming dawn.

"Cheerfulness is the only stability stronger than fate."

(I Ching)

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INCULCATION OF HUMAN VALUES: SOME POSSIBLE QUESTIONS FOR TEACHERS AND STUDENTS

by Jeff Knaebel, May 2003

1. Self inventory of my ecological "Balance of Payments." In the sense of future prospects for a sustainable life with basic amenities of food, shelter, clothing, clean water, clean air, education, health care and work for people in the poorest villages of India, does my lifestyle: (a) Improve their prospects? (b) Diminish their prospects? (c) Do my work and lifestyle contribute more to pollution or more to clean air and water? (d) Am I net giver to sustaining the web of life, or a net taker? (e) In balance of give and take? (f) Do my activities increase the level of noise in my area or maintain silence? (g) Are the products/services produced by my work necessary to human life or superfluous? (h) In the sense that my purchases are a vote of approval for the item purchased and its manufacturer as being either essential to maintain life, or helpful to maintain respect, peace, harmony, peace, compassion and ethical values among human beings, who is winning my votes? (i) What can I abstain from purchasing or doing each day that will improve the prospects of the poorest villages by leaving more resources available for them? (j) What can I do positively, proactively, creatively each day that will improve their prospects for a decent life?
2. What is the relationship between my ethics (my personal conscience) and the institutional order created by the government of the day and the large corporations with whom I must deal? That is, do their activities reflect my values?
3. What can I do, that I might not yet have done, to set a constructive example for children?
4. If I were to conduct a moral inventory of the way I am living, what would be the internal auditor's report? Does my life reflect my highest inner values?
5. Do I believe mankind is facing a moral-spiritual crisis or a political-economic problem? If both, which is first cause?
6. Do I watch TV? (a) Does TV improve my life as compared to the same time spent doing something else? (b) What might I do differently with the time spent watching TV?

7. Do my children or the children in my school watch TV? (a) What affect upon the impressionable minds of these youngsters, naturally curious about the world and how to relate to it, do I suppose is generated by the gratuitous, mindless violence and lascivious sexual imagery of TV and movies? Is it going to inspire them toward a righteous life? (b) Does the imagery of far-away exotic places inspire them to learn by direct physical experience the wonders of Nature in their own back yards? (c) Does imagery of foreign cultures devoted to a materialistic lifestyle far removed from Indian philosophy encourage them to respect their origins, their culture and themselves? (d) Does the advertising for so many products, services and exciting experiences encourage them to limit their desires and passions and to respect the ecological commons which must sustain the poorest villages of India? (e) Does TV tend to increase their faith that Ahimsa is a way of life that can actually work in today's world? (f) Does TV increase the potentialities for their gaining true wisdom? (g) Does it support and increase the strength of core family values of Indian culture?

9. The most powerful teaching tool is example. Do I want my son or daughter to emulate the morally degrading examples of human action as shown on TV?

10. Do the children of small villages in remote India without TV play with toy guns and pretend to shoot each other?

11. Is the administration of my local unit of government corrupt or non-corrupt? If it is corrupt, is there anything I can do to start its purification?

12. What core values do I think reflect the consciousness of the Indian people?

13. When I really think about it, do I conclude that modern industrialized culture is superior to village India, in the sense of supporting a peaceful life leading to morality and wisdom?

14. How can India find, and then become, her true self and then live true?

15. Do I think the products which are in widespread use in the so-called "First World" (i.e., the G-7) are necessary to a peaceful life and inner development? (a) Are they the highest and best use of the earth's limited resources? (b) Do I purchase them anyway? If so, why?

16. In human actions, does the end justify the means? (a) Or is the end of any action predicted and determined by the means? (b) Can a mango tree grow from a neem seed?

17. When I consume more than I need to survive and maintain my body, am I breaking the sila of non-stealing? Of non-killing?
18. Does any organization or constituted authority have moral sovereignty over the individual conscience? Can any outside authority interpret the moral guidance provided to me by my conscience and thus claim moral sovereignty over me?
19. Is it advisable, for the sake of a good job, to surrender my moral sovereignty to the decisions of overseas foreign directors of whose ethical standards I know nothing?
20. Corporations, especially MNC's wield vast power in today's world. Many of them have annual turnovers in excess of medium sized nations. They exercise great power and influence over governments. Their economic interests often determine decisions of war and peace. Through the World Trade Organization they can override environmental and labor legislation of national parliaments. Yet, they are not accountable to the public and are not transparent.

    Although without heart, soul or conscience, the corporation enjoys the legal rights of a natural person. It is a legal construct designed to shield its owners and management from liability for their actions. Its sole purpose is exploitation for profit. To this extent it is a legal invention intended to nullify the Law of Cause and Effect, of karma. This legal protection has allowed owners and management of corporations to evade personal accountability for actions which caused great destruction and loss of life, for example the Bhopal disaster of Union Carbide.

    (a) Do I think that a normal Indian village woman would knowingly and without coercion surrender her moral sovereignty to the service of a corporation whose purpose was to cut down the village forest in order to make pulp for paper on which would be printed cheap vulgarities to be read by far-away city people?
    (b) Do corporations, as a social institution, respect the sacredness of life which is valued by the Indian culture perhaps more than any other?
    (c) Is the rampant corporate destruction of life leading to social progress, or is it tearing apart the cultural fabric of India?
    (d) Indians, more than most other cultures, respect their individual sovereignty in relationship to the divine. Am I surrendering this moral sovereignty when I serve the interests of corporations which violate life?

(e) Is it likely that humanity would benefit if the legal construct of a corporation were altogether abandoned as a human institution?

(f) If no individual human being could be shielded from direct personal accountability under law for actions which injure others or damage the ecological commons, would Bhopal and innumerable other corporate disasters have occurred?

(g) Would abandonment of this institution perhaps reduce human commercial destructiveness to a manageable level?

(h) Because the immense capital formation required for modern weapons of mass destruction is possible only for corporations, would not the abandonment of the corporation correspondingly reduce military destructiveness?

(i) If the largest economic unit in society were an individual or an unincorporated association of individuals in which each individual was accountable for actions of the whole, would humanity benefit as compared to present-day institutionalized structures?

21. What is the interpersonal-social dynamic that causes millions of well-meaning people to violate their conscience on a daily basis by living and working in subservience to an institutionalized structure of systemic violence to life and all that is sacred?

22. What has caused the radical separation of ethics from politics and government? (a) Why do people in every nation around the world keep on suffering to be governed by the most corrupt among their members? (b) Is world-wide corrupt government a pre-determined, genetically coded characteristic of human society or is there something we can do to change it?

24. Do we need a Messiah to save us from the crisis we have created by squandering our children's inheritance of billions of years of biological evolution, and mortgaging their future as well (with the earth herself put up as collateral), or must we each one of us individually find the Messiah within ourselves?

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THE IMPERIAL DOCTRINE

(by Jeff Knaebel, Spring, 2004)

See this man in tribal cloth,
for centuries oppressed
under the jack-boot heel of Big Oil
brand USA?
He is in my way,
obstructing corporate access.
And besides, he hates our freedoms.

Therefore, in the name of religion
and all that is good, proper and democratic,
remembering my father's words at Kyoto
"The American lifestyle is not negotiable",
and having silenced peace-loving dissenters
by the insidious draconian Patriot Act
(you are either with me or you are in jail, may Fascism prevail)
let me now kill him off.

I will rain bombs
upon his huts, his weddings and his children
as I click the murder-mouse
from the safety of my air conditioned bunker.
That my God and my country may reign supreme
and this other man's oil
may be mine forever.

That my shares of Halliburton, Unocal and Carlyle
may keep on rising with news from Afghanistan and Iraq.
That the dust of depleted uranium
may mutate his foreign genes into forever and ever.
Let the Earth burn.

Let Iraqi children starve and war widows weep -
as Ambassador Mouthpiece said before me,
"five hundred thousand dead Iraqi children is worth the price."
After all, we need the oil, and the votes,
so that our children may drive their SUV's
and aimlessly wander in mindless malls.

Lest you mistake my intentions,
I say to you now -

lying with all my charismatic patriotism –
you had better be afraid,
for the voice of God has told me
Iran is an axis of evil.
Let them be warned,
all options are on the table.
Full spectrum dominance is our aim
shock and awe our tactic
Hiroshima our training ground.
Let them be warned,
for they are next.

Stand aside women and children when I move my mouth
for I am the Decider and I decide
who shall live and who shall die
never having known
that these others
had lives or hopes or sufferings
or love.

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DANDI MARCH 75TH ANNIVERSARY CELEBRATION, PUNE, 6 APRIL 2005

Participating organizations: National Women's Organization, Pune; Friends of Gandhi Museum;Gandhi National Memorial Trust; Bahai Centre Pune; Adinath Jain Temple; Vedic Research Centre Multiversity; Azam Campus; Brahmakumaris; World Peace Centre, MIT; Masiba Sewa Trust

Speakers: Honorable Mayor of Pune; Padmashree Dr. Vijay Bhatkar; Prof. NVK Murthy; Prof. SP Sathe; Smt Vandana Chauhan; Mr.Jeff Knaebel; Mr. Moonawar Peerbhoy; Dr. Sunit Parekh; Sri Yuvraj Shah; Smt Padma Rane; Dr. Sawant; Dr. VD Karad; vote of thanks Ms Delia Knaebel

SPEECH BY JEFF KNAEBEL

Inspired by Gandhiji, I left my native country and came to India to learn and to try to practice a life of satyagraha, ahimsa and sarvodaya. And thus led by Gandhiji, I met the woman who was to become my wife when she invited me to speak at a Gandhi Seminar here in Pune.

It is astounding to me that I find myself addressing this group of eminent people; I hope I can do justice to the occasion. Please understand that I represent no organization and speak only for myself.

In observing the human condition and history of the last 90 years, I feel moved to question the future of the human race, and for this I would like to place some considerations before you. The baseline fact is that the various Nation-States of this small and lonely planet have murdered around 200 million people in wars and internal conflicts during these years. They have indirectly destroyed many millions more lives through Corporate-State institutionalized economic exploitation and ecological destruction.

From these facts arise the questions: Who are we?

What do we think we are doing?

Being proud of our bombs, missiles and kill-at-a-distance weapons systems, might not the death of humanity be our reward?

What, really, does it mean to be human?

What was Gandhiji doing at Dandi? Of course we know it was a protest against taxes imposed by the State, which were used to finance further exploitation and oppression of the people.

Gandhi taught Ahimsa. Taxation is the expropriation of private property under threat of violence. What is this if not theft? What is theft if not violence? Is this what Gandhi taught?

History tells us that the American, Henry David Thoreau, had some influence on Gandhi's development of civil disobedience as a tactic to fight oppression. This is what Thoreau said about taxes during the American imperialist war against Mexico (1846-48): "If a thousand people would not pay their taxes this year, that would not be so violent and bloody as it would be to pay the taxes and enable the State to commit violence and shed innocent blood."

In more modem times, "civilization" having devolved to a state of total war, U.S. Secretary of State Alexander Haig said (1982), regarding war protesters: *"Let them march all they want, as long as they continue to pay their taxes."*

From where comes the finance for Nation-States to murder 200 million people in the past 90 years? It comes from taxes mostly. Who paid the taxes? Was it not us, as citizens? So, who financed the murder and who is responsible?

Gandhi said, *"The individual has a soul, but as the State is a soulless machine, it can never be weaned from the violence to which it owes its very existence."* Who owns the individual? Who owns my body? Do I own my body and the product of its labor, or does it belong to the State? Who really owns your property, that is, the product of your labor?

So long as there are taxes obtained through threat of violence by a State which holds monopoly on the use of force, I do not, as a matter of public law, own my body or the product of my labor.

Is not my moral sovereignty inalienable? Is not my will inalienable? Can I assign my will, my human essence to another person, give it away to him? It is impossible. Then what right does the State have to the product of my labor, which is the extension of my personality? Are not taxes then a form of enslavement?

Nehru said of Gandhi's march to Dandi: *"There is a fire of great resolve in him, and love of truth and love of freedom that inspires."*

LOVE OF TRUTH. LOVE OF FREEDOM. Does anyone capable of reading a newspaper believe that any State at any time upholds TRUTH? When the State can take your property by threat of force, where is FREEDOM?

Gandhi said means is to end as seed is to tree. A good end is not possible through evil means. Therefore, how can we expect a good outcome from the use of force to take property from people? Violence always begets violence. It is obvious outcome of Law of Cause and Effect.

Peace is, at minimum, the absence of violence or threat of violence against persons and their property. The State uses threats of force against my person and property if I don't pay taxes. Then it uses my tax money to murder innocent women and children in far away lands. This is the breeding cycle of Corporate State-sponsored escalating violence, opposite of Gandhi's humane Ahimsa, opposite of the moral choice promulgated by all great wisdom teachings of humanity.

Power, especially power in a centralized government, promotes violence. "War is the health of the State." Only Liberty promotes non-violence. Gandhi was a revolutionary for Liberty.

Now, we in democracies are meeting the final enemy and recognizing that it is us. It is now we who are desecrating all life through consumerism and militarism. Now we need an Inner Revolution:

From fear to love, from greed to generosity
From selfishness to compassion, deceit to truth
From dependence to self-reliance, war to peace
From enslavement to Liberty

To think one thing, say another and do a third is to lie, to disintegrate the pysche. Gandhi was integrity personified. He did not lie and he did not engage in secrecy. Contrast that to the world leaders of today. We live in a sea of lies. How can we navigate? Only by the compass of Moral Courage can we cross the sea of samasara.

Gandhi lived and taught Truth, non-violence, integrity, self-reliance. Is it not self evident, based upon our common experience, that these Beatitudes of life require Liberty?

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LINES OF AN AMERICAN WAR RESISTER IN EXILE

by Jeff Knaebel, 3 March 2003

I once wore a three-piece suit
and bid for contracts
at the feet of Multinational Power
and visited Washington
and swam there
in the sea of lies
my dignity far beneath
Himalaya's simple shepherd
offering in his work-worn hands
a cup of tea for me,
his uninvited guest.
Eyes direct and honest
broad smile beaming friendship sincere
"Auram se" quietly said,
"Take rest, brother."

I know what I know
from my own direct experience
the change can happen
only from the inside
from quotidian introspection.
It must be done
one by one
no other can do it for me
nor I for any other.

Only this carnage
may cause me to turn away
in disgust
at what we have become
and thus to begin again
the long inward journey
to the One Source
of all Compassion.

* * * * *

CALL IT BY ITS TRUE NAME

by Jeff Knaebel

A Talk Delivered at Ness Wadia College, Pune, 30 August 2005

A Symposium on Mahatma Gandhi and the 21st Century

Convened by Dr. V.G. Bhide, former Vice Chancellor, Pune University

I stand before you as a runaway slave of the American Empire, seeking freedom in exile from the land of my birth. I stand here wrapped in a cloak of mortal shame for the murderous acts of the culture of the gun. Mixed with the shame is a righteous anger at having once been duped by that government which has created the most destructive and dangerous weaponry in all of human history, an arsenal of nuclear bombs, the most cowardly of weapons. My inner work is to rotate anger into nonviolent compassionate resistance expressed outwardly as seeking peace by peaceful means.

The true names of what we face are Slavery, Corporate Warfare State, Murder, Wanton Waste, Corruption and Destruction. I am calling things bluntly by their true names in order to help awaken us to the reality of our collective moral degradation. A problem must be seen and understood before it can be solved. The human mind has become so brutalized by the gratuitous violence of TV, video games and cinema, together with the actual violence of endless war that only blunt words seem to penetrate the veil of denial. At a mass level we appear to have lost our capacity for sensitivity and the subtle feelings of the inner spirit.

Before you I stand inwardly ashamed of my government, knowing that if you were Iraqi rather than Indian, and were I still in America, my tax dollars would be financing the murder of your women and children. These crimes are committed for the sake of oil and lucrative contracts for big corporations such as Halliburton, Bechtel and Carlyle. The shareholders who profit from this war include some of the ruling families of America.

I stand before you, dear citizens of India, with a simple plea: watch carefully the path you tread. Do not march to the American drum, blindly down the trail of tears into the Valley of Death, surrounded on all sides by agents and slave-masters of the Corporate Warfare State, armed with nuclear weapons on hair-trigger alert, ready on as little as eight minutes notice to scorch the earth on the command of one man.

Had I not abandoned everything I had built up, leaving my country in order to escape slavery - if I were still a hard-working American taxpayer - I would have on my hands the blood of innocent Iraqi children, infants murdered in cold calculation as part of the price of oil and corporate dividends for the likes of Halliburton, Bechtel and Carlyle. Recall former Secretary of State Madeline Albright, justifying deaths of children caused by economic sanctions imposed prior to the present war. She said publicly that 500,000 Iraqi children dead is worth the price of preserving the American consumer lifestyle.

Sadly, because of mental conditioning, ignorance, and the power of media deception, I did not wake up in time to avoid the shame of knowing that some of my earlier tax dollars financed the murder of women and children in places like Nicaragua, Guatemala, Panama, Vietnam and Cambodia — among the many other countries where the American Empire has laid waste to land and life. Thus, because of my own moral complacency - in the drive to be successful in my former country - I cannot escape the shame nor the karma of having been a financial accomplice to murder through my failure to resist taxation.

I describe myself as a slave of the State, which remains true despite self-imposed exile. This is because, like all Americans everywhere, caught in the Orwellian web of Big Brother surveillance, I am not a free man. To be labeled, watched, controlled, tracked by passports, visas, tax identification numbers, photos, biometrics, and coming soon, radio-tracking skin implants, is to be a slave. Now under the Patriot Act, through which the great edifice of the American Bill of Rights has been trashed, they even check a person's library records. In effect I need permission from Big Brother in Washington in order to move about, to work, to live and to express my being.

A greater atrocity is that this is not merely workman slavery. It is warmonger slavery because the product of my labor is coercively removed from me by taxation and placed in the hands of a group of politicians who have anointed themselves with the power to decide who shall live and who shall die. No child on this earth is exempt from nuclear destruction, and where economies are subject to direct intervention by the State, the decision of whether a hungry child may receive wheat, or rice, or milk, or nothing at all is in the hands of a remote bureaucrat or politician - who typically acts in his own self interest - either as a rent-seeking bribe-taker, or in order to gain an institutional favor.

The forgoing introduces the first Big Question which I respectfully place before you: who owns my body? And since it is the condition of man to have to work for his survival, this question means by obvious extension, who

owns my labor or its product? Am I a free man or slave of Nation-State? Do I have any say in why or who they kill with my finance? Am I a slave - or even worse -have I simply appointed them as my hired killers?

Only an individual can be a moral agent, never an institution or State. In the exercise of my moral sovereignty, would I personally murder women and children in a distant land who pose no threat to me? If I finance this murder by my deliberate cooperation with a system of taxation, have I or have I not surrendered my moral sovereignty? Who am I then? Am I still a man?

The statistics of this abdication, this outsourcing of moral sovereignty and personal responsibility over the past century are tragically awesome. Nation-states have murdered about 200 million people in these hundred years, many of them their own citizens within their own borders. Two hundred million living, breathing, loving human beings crushed, snuffed out. The mind shuts down or disassociates: it cannot grasp the picture.

My working hypothesis of human nature is that there are few truly evil "others." All of us - whether Iraqi, Pakistani, Taliban, Indian, Chinese, American, Hindu, Christian, Muslim, Buddhist, Jew, or "none of the above" - are suffering human beings who wish to be happy. But we are subject to mental conditioning by local wielders of power and education so as to believe that the "other" is a threat. This is done by the State because war is its health. Thus, our latent goodness notwithstanding, we are manipulated and controlled by the Corporate Warfare State. It is an evil system of destruction. It fosters the worst aspects of our apparent duality, by promoting greed rather than subduing desire.

We in democracies must understand that the enemy is us. We are responsible for our own fate and that of the Earth. No government, even the totalitarian dictatorship, can stand without some level of cooperation from the people. Power is held by only a few. If the mass of people refuse to cooperate, the system collapses.

The next Big Question I submit to you is: how do we lose our sense of what is Good, Beautiful and True? How do we lose touch with the core of love deep within each of us? Could it be through conditioning since childhood that the State is God, the final source of security and survival? Can we not see that the State holds us in thrall through fear only, that fear is the obverse of greed, and that greed arises because of ignorance? That we suffer from a mistaken metaphysic that we are the body only?

How is it that we do not call the State by its true name of organized violence and perpetrator of mass murder? Is it because we live in a sea of lies, deceit, manipulation, secrecy and hidden agendas, such that even

language is corrupted so far beyond recognition that we are expected to believe heads of State who tell us brazenly that war is peace, that murder is liberation? Or is it that we live in a mental condition of denial, benumbed by TV and media as by an injection of moral anesthetic?

People of conscience are called to respond. Great thinkers and spiritual leaders, the wisest counsel available to us, are saying that this time the very survival of humanity is in jeopardy.

My final question today is: what is the way forward, the upward path to harmony with Nature and each other? Each one must answer this question himself or herself. The answer will be made manifest through the day-to-day actions of those who are now the youth.

Gandhiji has provided us with many ideas as well as a personal example. In terms of our relationship to power and the State, the writings of Gene Sharp based on Gandhi provide many practical methods of regaining our sovereignty, particularly his title *The Politics of Nonviolent Action.* Also recommended is *The Power of Nonviolence,* an anthology including Howard Zinn and others (Beacon 2002).

I suggest re-awakening to the Sanathana Dharma (eternal wisdom) of ancient India. Human beings must gain control of the mind and reduce their desires to the level of "simple living with high thinking." The Western cultural value system of creating insatiable desire in order to fan the flames of endless economic growth and wantonly wasteful consumerism leads inexorably to destruction, conflict and violence. This way of living does not seem sustainable for a population advancing toward the nine billion mark.

The happiness and welfare of humanity, and perhaps by now even the mere survival of the human species, requires us to create a community of love and reason. The American experience -now bordering on martial law - is showing us that democracy is no proof against despotism, and that democracy is not a sufficient condition for peace. Peace requires liberty. Liberty demands a self-disciplined people of strong moral fiber adhering to the highest values of ethics and reverence for life. The first step is to vow to do no harm.

I suggest that peace-loving people withdraw as much as possible from interaction with and dependence upon the State. Begin building an independent nonviolent culture of self-reliance as taught by Gandhiji. This is now coming to life here and there among India's villages. Let the State die peacefully of its own internal rot and corruption. Let us build our own

wholesome lives. The foundation of morality is respect for all living beings. Let us free ourselves simply by refusing to cooperate with what we know is wrong.

We must build a community of love and reason ourselves, with our own bare hands, working together in peace and nonviolence. The entrenched political class will not do it for us because they would lose their fiefdoms of power. Their self-interest is to keep in place the corrupt system with all its emoluments and privileges. Politicians are not known to act against their own self-interest.

Modern terrorism plays directly into the hands of the political class as an excuse to abrogate civil liberties in order to increase their power in the name of security. History shows that this robs the people of both liberty and security. Widely dispersed terrorism can only be healed by widely dispersed liberty through which local self-governance gives people a voice in their own destiny. Maximum decentralization creates maximum self-determination. Maximum liberty fosters maximum security.

Nobody likes to be controlled by another, particularly when the controller is far away, ignorant of local conditions, concerned only with his own power, and known to be corrupt. A free man is not bound by a contract at birth which he neither co-authored nor signed. One generation cannot contract the next to indentured servitude. We are meant to be born free, our only debt being one of gratitude to our parents, our benefactors, and Creation itself. We repay that debt by passing to the next generation a vibrant and healthy planet supporting a free and ethical human society.

Herewith submitted is the idea that one potentially powerful way to begin is to be totally, transparently honest in word and deed with all others at all times. Shine the light of Truth as exemplified by Gandhiji's Satyagraha (strong adherence to truth). Honesty means in part to call things by their true name directly, straight away.

Through this honest reporting, we might see what we are really doing, rather than being helplessly immobilized by the sheer horror of it all, or simply unable to find the pole star of truth to guide us on the sea of lies.

As Gandhji said, **we must be the change we wish to see.** In the autumn of life, one sees clearly how quickly burns the wick. We have so little time together here on this earth. We will not pass this way again. Let us try to recover a natural and true sweetness of life. Let us look upon each other with eyes of good will and affection.

I would like to close with brief quotations of three leaders I have studied. These quotes make a connecting link among fact, faith, and wisdom — as enunciated by a Hindu, a Christian monk, and a Buddhist monk.

"The individual has a soul, but as the State is a soulless machine, it can never be weaned from the violence to which it owes its very existence." -

~Mahatma Gandhi

"Someday, after mastering the wind,
waves, tides and gravity,
we shall harness the energies of love,
and then,
for the second time in the history of the world,
man will discover fire." *~Fr. Teilhard de Chardin*

"One thing cannot be doubted, *the possibility of a quality* is within us. It is called pragya, wisdom. We can deny everything, except that we have the possibility of being better. Simply reflect on that." ~ *H.H. Dalai Lama*

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"IF"

This is a card which I wrote in November 2005 for the **World Foundation of Reverence For All Life,** Pune, in memory of Gandhi's statement, *"We must be the change we wish to see."*

by Jeff Knaebel, November 2005

If I speak softly, I may be heard
If I hold silence more dearly than speech, I may learn from others
If I act kindly, I may be loved
If I give generously, I may be blessed
If I have patience, then forbearance will be with me
If I have courage, I may be nonviolent
If I am humble, I may learn more
If I learn more, I may act with wisdom
If I am silent when aggrieved, I may give succour to others
If I live ethically, I will be guiltless
If I am guiltless, I may be free
If I am free, I may find peace
If I remain peaceful, peace may spread
If I am tolerant, others may be grateful
If others are grateful, they may be happy
If I am happy, my happiness may spread
If I am happy and others are happy, then all may be happy
If I take less, then others may have sufficiency
If there is enough for all, there may be peace
If I am truthful, I may be respected
If I am respected, I may be helpful
If I am helpful, then helpfulness may spread
If I make effort, I may succeed
If I am successful, I may help others
If I help others, all may benefit
If all benefit, then I also must benefit, since I am one of the all
If my love be strong, it may melt barriers between people
If there are no barriers of race, religion and nationality, there may be peace
If my language is love, I may be heard by all
If I wish to change the world, I must first change myself
If I change myself, then I may be an example
If I can quiet my mind, it will become strong and serviceable
If I share my blessings, they may multiply and return to me increased
If my heart sends love, it returns to me like an echo
If I make friends of my enemies, I may have no enemies
If all are my friends, whole Universe is friendly
If I live simply I may be happy, whether rich or poor
If I think of Goodness, Beauty and Truth, these beatitudes may be mine
If I am harmonious, harmony may spread
If harmony spreads, all may be happy
If I wish change, the change I must be

If it is to be, it is up to me

GANDHI MEMORIAL TALK 30 JAN 2006

Truth and Nonviolence Symposium
Gandhi National Memorial, Agakhan Palace, Pune

by Jeff Knaebel, Guest Speaker

We stand on the shoulders of Gandhi. I submit that he would ask, that by standing on his shoulders, we reach higher, that we not pause too long in front of his statues, but that we must work, work, work.

I believe that Gandhi was totally correct when he said "*We must be the change we wish to see.*" The point where change must occur is at the individual, personal level, multiplied by about 6 billion. As the cartoon character Pogo said, *"We have met the enemy and they is us."*

Once when Gandhi's great friend, the Nobel Laureate Rabindranath Tagore, was visiting a Bedouin camp in Iraq, the chief told Tagore, *"Our prophet has said that a true Muslim is he who, by his words and deeds, not the least of his brother-men may ever come to any harm."* Tagore then noted in his diary, *"I was startled into recognizing in his words the voice of essential humanity."*

As I speak, the country of my birth is systematically, in cold blooded calculation, destroying the Iraq of which Tagore spoke. When the killing will stop, no one knows. I stand before you with a deep sense of shame. My country's actions are a stain upon humanity.

Tagore also wrote *"So long as there is any suffering and insult in humanity, no individual man can ever win his escape."* As one of the invited speakers has written, in our globalized and inter-connected world, there can be no peace in India so long as there is war in Iraq. Because of war inflation of oil prices, basic foods will cost more, the poor of India will eat less, children will become more malnourished, and more trees will burn in the cooking fires of villagers who cannot afford kerosene.

Arundhati Roy, the Indian winner of the Booker Prize for literature, wrote in *The Algebra of Infinite Justice* ".... a world laid waste by America's foreign policy: its gunboat diplomacy, its nuclear arsenal, its vulgar policy of 'full spectrum dominance', its chilling disregard for non-American lives, its barbarous military interventions, its support for despotic dictatorial regimes, its merciless economic agenda that has munched though poor countries like a cloud of locusts...The International Coalition Against Terror is largely a

cabal of the richest countries in the world. Between them, they manufacture and sell almost all of the world's weapons, they possess the largest stockpile of Weapons of Mass Destruction. They have fought the most wars, account for most of the genocide, subjection, ethnic cleansing, and human rights violations in modern history. They have worshipped, almost deified the cult of violence and war..."

I left my country almost 15 yrs ago in order to start a new life in Sacred India, so as to be no longer an accomplice to this systematic murder by my payment of income taxes into this ruthless war machine. One of the waypoints that crystallized my decision was a visit to the Museum at Los Alamos National Laboratory, birthplace of the atomic bomb. The Temple of Death at the Mother Mandir of the Science of Total Annihilation. How could I ever again be sweat at law in an economy whose best and brightest produce this abominable machinery of mass murder, with my tax support? I joined the river of the dispossessed, the disenfranchised. How can we call this a "civilization" – this mindless Corporate State War Machine - in the service of which so many children go to bed hungry, so many shattered lives are lived in silent, burning fury?

But a man cannot escape his humanity.... We are all in the same boat together, like it or not. I hope I can point out some things to you citizens of India by way of a warning of dangers ahead. I am speaking from my American experience; yet I ask you to open your minds to the dangers to India's people that come from adopting the Western profligate consumerist lifestyle.

India has a heavy responsibility to the whole of humanity because of her status as the cradle of human spiritual wisdom. What other land has produced a Krishna, a Mahavir, a Buddha, and Gandhi? There is even a significant body of evidence that Jesus studied here during the eighteen year gap of His unknown whereabouts. On the destiny of India hangs the fate of mankind.

Who defines the soul of India? When future generations contemplate the foot print of India on the path of Man, what shall they see: a print heavy with death wrought by a consumerism and arms industry matching the American Nuclear Bully? Or a gentle sign, like that of a butterfly on the morning dew, leaving a sweet fragrance of Sanathana Dharma (Eternal Wisdom)? Shall humanity recollect India's responsibility as the keeper of the flame of Eternal Wisdom?

WE ARE THROWING AWAY OUR HUMANITY FOR A PLASTIC TOY.

The so-called leader of the free world is a perpetrator of mass murder who should, under terms of the Geneva Convention, be booked and brought to trial for crimes against humanity. He should, under US law, also be tried for fraud because of the lies he used to get the US Congress to approve his war for oil and corporate military profiteering. Sensible and concerned Americans are calling for his impeachment.

Gandhi wrote, "*The individual has a soul, but as the State is a soulless machine, it can never be weaned from the violence to which it owes its very existence.*" There was a recent movie "Maine Gandhi Ko Nahin Mara", with theme "We have murdered Gandhi" (by disregarding his message of nonviolence). I left the American Corporate Warfare State Machine in order not to be among those who murdered Gandhi.

In the past 100 years, Nation-States have murdered about 200 million people, many of them their own citizens within their own borders. Ordinary people, your friends and neighbors, don't spontaneously rush to make war on others. Governments must make the most strenuous efforts to mobilize populations for war. Isn't it about time we questioned this way of living together on this small planet? Why is it that we submit to this rampant destruction all around, in fact even paying homage to those who would enslave us and destroy all living beings for their own wealth and power?

How do we lose touch with the core of love deep within each of us? Could it be through conditioning since childhood that the State is God, the final source of security and survival?

How is it that we do not call the State by its true name of organized violence and perpetrator of mass murder? Is it because we live in a sea of lies, deceit, secrecy and hidden agendas? Such that we are expected to believe heads of State when they tell us that war is peace and murder is liberation? Or is it that we have become mentally conditioned to violence by the TV? Language is employed to keep thought at bay.

On the role of State-Controlled Education in the maintenance of Empire, I turn briefly to *Dr. Claude Alvares, PhD,* President, Organic Farmers Association of India and educationist in Multiversity: "What kind of 'education' would allow the brutalization of innocent people in Iraq? Which system of learning would justify the open theft of resources from a nation kept forcibly impoverished for a dozen years? Can one ever applaud a high-tech war against a nation of undernourished people, mainly children? The

rulers of these highly 'educated' and so-called advanced societies of the USA and UK have violated every law known to civilized society. They lied, and fabricated documents. By their unilateral use of brute force, the invaders created overnight a country bereft of civic life and education (and a planet emptied of international law as well). The violent American conquest of Iraq symbolizes the failure of education in USA.... These ideals failed in the US where even school children take up guns in senseless bouts of violence. So what can be expected of their political leaders? We may not be able to stop the American war machine in its tracks, because there is today simply no institution large enough to hold the clinically insane, thoroughly schooled individuals who control and direct it. .... We must never surrender our children to a system that can only benefit and strengthen this manic cabal of anti-civilization, anti-culture terrorists and thieves ..." (Multiversity Newsletter, 2003).

From the *Nobel Lecture of Alexander Solzhenitsyn (1970)* I quote, "Violence does not live alone and it is not capable of living alone: it is necessarily interwoven with falsehood. Violence finds its only refuge in falsehood and falsehood its only support in violence. Any man who has once acclaimed violence as his method must inexorably choose falsehood as his principle. At its birth violence acts openly and even with pride. But no sooner does it become strong, firmly established than it senses the rarefaction of the air around it and it cannot continue to exist without descending into a fog of lies, clothing them in sweet talk. It does not always openly throttle the throat; more often it demands from its subjects only an oath of allegiance to falsehood, only complicity in falsehood."

Written 35 years ago, is this by Solzhenitsyn not a perfect caricature of the script being followed by the so-called leaders of the free world today?

The State makes it impossible for a man to live honestly and at the same time in reasonable comfort at even a modest level of civic amenities.

HOW CAN HUMAN SOCIETY SURVIVE WHERE THERE IS NO MORAL GROUND?

We have abdicated our moral sovereignty and outsourced our personal responsibility to corporations and to the State. These are both non-human entities without heart, soul or conscience. They are machines, abstract legal constructs. They cannot feel pain, cannot love, experience empathy, touch the moist grass of this earth with their bare feet, hear a birdsong, or scratch a puppy's ear. Yet, by operation of sovereign immunity and the corporate veil,

their anonymous members can make secret decisions that destroy thousands, millions of lives, and they remain personally unaccountable.

The State has no ears for Nature, it hears not the cries of earth and her creatures; it cannot respond to Nature. It would be wise for us not to forget, in our pride, that man IS nature. The State responds only to the self-interest of its power, and to money. We expect individuals to lead a life of reasonable morality. The State has no morality.

We must remember that finally this tyranny is grounded on popular acceptance. If government is "of the people, by the people and for the people," when the problems become ugly and dangerous, we had best look to ourselves.

In Gandhi's philosophy, the State must itself be morally illegitimate, because it is based upon a monopoly of force and it operates through coercion only. There is a word that describes our condition. That word is Slavery.

Gandhi: "Civil disobedience becomes a sacred duty when State becomes lawless and corrupt." As so many writers have emphasized, Gandhi's greatest teaching vehicle was *"My life is my message."* His first loyalty was always to life, to humanity, a loyalty which he said superseded any other loyalty to nation, race, class, caste. Love is the highest law of life.

Now I refer to news reports and photos of joint India-US Army exercises at Ranikhet, Uttaranchal. I have visited the nearby Anasakti Ashram at Kausani, Uttaranchal, where Gandhi penned some of his most famous lines, and thought I was on holy ground. Look now at the foreign army on your sacred soil, where the waters feed the Holy Ganges. Look now at a foreign military desecrating your land by teaching your Indian army in counter-insurgency, which means bluntly, teaching Indians how to kill each other more efficiently.

More and more the news is reporting mega weapons deals between India and USA: big purchases of aircraft and military hardware along with nuclear weapons cooperation. How many generations must live in the fear spawned by the insanity of the atom bomb and Hiroshima before we wake up to what the Corporate Warfare State is doing to us, to all living beings?

My country did produce one man who made a contribution to India. His name was Henry David Thoreau and his writings on Civil Disobedience helped inspire Gandhi's program to liberate India. Regarding his own imprisonment in South Africa, Gandhi wrote, *"Placed in a similar position for*

refusing to pay his tax, the American citizen Thoreau expressed similar thoughts in 1849." Thoreau was very much anti-war.

Thoreau wrote, "Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why then has every man a conscience? I think that we should be men first, and subjects afterward. It is not desirable to cultivate respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right."

Gandhi wrote, "What difference does it make to the dead … whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty or democracy?"

All of us on this earth are living under the rule of some Nation State or the other. I believe the Nation State is a bad plan for humanity, based upon flawed concepts which will lead to our ultimate destruction. The most fundamental flaw is moral illegitimacy because of its basis in force and coercion. The State is incapable of appropriate social response; in fact, it cannot even know what appropriate response is. It is a great error to believe that in a world system of all-powerful technology combined with the stress of over-population, we can safely allow the monstrous power of the State to be deployed by the egos of a few men at the center.

I quote a modern Gandhian activist and writer named *T.S.Ananthu*, a man educated in both India and USA (MSc. Stanford): "Here is where Gandhi's insights are really useful to us. While the American and Soviet models SEEMED to be at odds with each other, they shared something very basic in common: a materialistic notion of life. It has been called, mistakenly, a 'scientific' view of the world, notwithstanding the fact that both Relativity Theory and Quantum Mechanics reach a much different conclusion. But in the name of science, both capitalism and communism shared a definition of human progress and success that is exclusively based on the material: income levels in the case of individuals and corporations; GNP in the case of societies. It is this vision that is at the root of all modern development and progress, and also forms the driving force behind the globalization phenomena we are currently witnessing.

"Gandhi had the foresight to predict a century ago that if our worldview is totally materialistic, we will end up with the same kind of seemingly democratic but actually totalitarian structures that are crushing American agriculture, no matter what our dedication to democracy and free enterprise may be. To Gandhi, a civilization based on materialism was no civilization at

all, for the greed it forces us to cultivate prevents us from becoming civilized in the deepest sense of the term.

"The following five trends are INEVITABLE results of any development effort based purely on materialistic considerations, whether the political model is communism or capitalism:

1. Unchecked urbanization, mushrooming metropolises and a disappearing farming community.
2. Massive heavy industrialization, especially of the capital intensive variety.
3. Total centralization of power and decision-making, with the ordinary citizen, whether farmer, worker or voter, a helpless spectator to the horrors he i witnessing.
4. Complete monetization, not only of all goods and services, but even of the earth's ecosystems and basic human values.
5. Rampant militarization, both at government and non-government levels including terrorism.

The United States today represents the above trends in action. Should we really be emulating them?"

> *"Civil disobedience becomes a sacred duty when the State becomes lawless and corrupt."*
>
> *-Mohandas Gandhi*

From the *Nobel Prize Lecture of Harold Pinter*, December 2005, I quote: "The invasion of Iraq was a bandit act, an act of blatant State terrorism, demonstrating absolute contempt for the concept of international law....We have brought torture, cluster bombs, depleted uranium, innumerable acts of random murder, misery, degradation and death to the Iraqi people and we call it 'bringing freedom and democracy to the Middle East.' What has happened to our moral sensibility? Did we ever have any? What do these words mean? Do they refer to a term very rarely employed these days – conscience? A conscience to do not only with our own acts, but to do with our shared responsibility in the acts of others. Is all this dead?"

I commend Pinter's entire lecture to your earnest attention, and Solzhenitsyn as well.

Standing before you as an American runaway slave, I say watch carefully the path you tread. Do not march to the American drum, blindly down the trail of tears into the Valley of Death, surrounded on all sides by agents and slave masters of the Corporate Warfare State, armed with nuclear weapons on hair-trigger alert, ready on as little as eight minute's notice to scorch the

earth on the command of one man, *and that too a man who claims that God spoke to him personally and told him to invade Iraq.* Simply by virtue of my presence here as a human being, I have a derivative responsibility for these abominable actions.

That one man, said by some to be psychotic - holds at his command the power to unleash the incomprehensibly destructive products of American nuclear weapons R & D - is to put every child on this earth under his malevolent influence. As Oppenheimer said at the first atomic test explosion, "I am become death." Americans are showing the world, by where they put their money, that they value the science of death more than the art of living. Hiroshima changed the very meaning of life itself. What, now, does it mean to be human?

They once taxed my bread labor
and used it to murder children in the womb
yet unborn, a threat to oil
and bomb your weddings, and strew the body parts
coolly they press the button; death rains from the sky
mission accomplished, without breaking a sweat
American kids watch cannibals on DVD
and drive their parent's SUV
your children harvest death-by-cluster-bomb in broken fields
there can be no greater act of betrayal than sending young people to death in war
on the basis of fraud.

The freest man I know is an Indian villager who has no ID card, no tax ID number, no bank account, no birth registration certificate, and no Big Brother tracking his every move. He earns his bread by labor with mind and body given by God, and he gives thanks for every day of life. He speaks kind words to all he meets. He is a man of peace.

Long live the possibility of this way of life, for it is my belief that the fate of the Indian villager is the "canary in the coal mine", the harbinger of mankind's future. Before the last villager will have been displaced by some big dam, or an express highway, or an IT Park, or cutting the last of his forest, or pumping the last of his water, before his last tree has been cut down, mankind will have become extinct.

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Is there hope that we may yet create a society of love and reason? I say yes, and part of the energy behind that 'yes' comes from messages of

eminent Indians expressing themselves about the coming visit of the Emperor: a retired Supreme Court Justice S——— D— says "... let us stand for an example to all decent human beings to make visits impossible by warmongers and imperialists masquerading as champions of democracy." Retired IAS officer G.S. C——, "GW Bush is a war criminal and I am utterly ashamed that my country has invited him to be a guest here… the shame of our elected government consorting with war criminals."

I say yes, because that hope is in the proof of Gandhi's life, that once before, humanity rose up in response to a call to nobility of character, a call to truth. As one of today's speakers has written earlier, "Gandhi and Tolstoy together created a spiritual crisis for the British. Gandhi's thought, influenced by Tolstoy's book *The Kingdom of Heaven Is Within You,* his public correspondence with Tolstoy, his personal example, and his call to make manifest in this world the values of Christ - presented a spiritual challenge of Christ himself to the British rule."

Again I say yes, because what we have done once, we can do again. By love alone can hatred be overcome. Violence originates in the mind. We can change our mind. May love prevail.

> *"It is not for him to pride himself who loveth his own country, but rather for him who loveth the world. The earth is but one country, and mankind its citizens."* – Baha'u'llah

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LETTER OF THE TREES

For My Children and Indian Stepson
10 March 2006

Excerpts from /Julia Butterfly Hill, *"Surviving the Storm: Lessons from Nature"*

This young woman sat for 738 days about 200 ft above ground in the branches of an ancient Redwood tree, part of the last of an old-growth forest she was trying to save in Northern California. She survived near-starvation, winter storms, and assaults by logging company goons. Following is part of what she has written.

* * *

"I saw very early that the mechanics in this situation are corporations, corporate media and government, all in collusion together. They say little, and at that skewed, so the truth is not revealed. And if you don't have the truth, you cannot make an informed decision. And if you don't have an informed decision, you cannot take conscious act. And if you do not take a conscious act, then you are part of the annihilation of the gift of life, period.

"It hurts to care in today's world. It's easy to go numb and tune out, whether you're 15, 25 or 50. But we still need to care, and to do that we need truth and inspiration, information and hope that give us the tools to take conscious actions toward positive change.....

"I was crying because I felt ashamed to be in white skin. I felt ashamed to be part of a race of people who have perpetrated genocide since thousands of years, and have now made it their mission to perpetrate genocide on the rest of the planet and life in all its forms. It was eating me alive from the inside out. I was so angry and so hurt and ashamed ....

"I have to tell you that the coolest people I've ever met, young and old, are the ones who are out there giving their life for a good cause. They glow more; they're the most beautiful, magnificent, powerful people. They're much more powerful than the richest person and more beautiful than any model, because their beauty and power resonates from deep within the life force all the way through their body, and shines out. I've never wanted to kneel in front of a model or an actor or a corporate billionaire, but I want to bow

myself before people who work for the common good. That's honor. Money is not honor. Doing something of real value with one's life is honor."

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Jeff Knaebel Speaking

This is why I emigrated to India: to make an attempt to do something of real value with my life. To renounce the culture of the gun and nuclear bomb. To remove myself from the arrogant disrespect of strategic "full spectrum dominance," implemented by tactics of "shock and awe." To renounce a system of taxation which converts the fruit of my labor - the sweat of my brow - into shards of burning metal that blow to bits the bodies of women and children. Living, breathing women and children who suffer the misfortune to have been born atop oil fields. Oil coveted by a cabal of psychopathic mass murderers. A cabal whose present mouthpiece (leaders are fungible in the system and can be changed without missing a step) claims that he is acting on the direct personal instruction of his God. I do not labor for murder. I refuse the slavery of the Corporate Warfare State. I aspire to nonviolence.

> *"Unfortunately, we lack global institutions that are competent and trusted to lead society into an evolutionary sustainable path. Current international institutions are primarily platforms to secure one's own national interests. These institutions will never be stronger than the will f the most influential member to see the whole-system problem. Military and financial power decide, not systems logic. The systemic problem is the inability to integrate ecological costs in economic calculations and accounting.*
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> *"We have only ourselves with whom to negotiate. We cannot negotiate with melting glaciers. Nature reacts to human interference. We cannot change the behavior of ecological systems. We must change ours.*
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> *"The Finnish philosopher Georg Henrik von Wright concludes that man places competitution before morality, materialism before community. Economy before ecology will lead to man's own annihilation."*
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> *– Bo Ekman, Yale Global, 28 September 2006*

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> *"Man has lost the capacity to foresee and to forestall. He will end by destroying the earth."* *- Albert Schweitzer*

"The most efficient action, the most significant testimony to nonviolence is living a life in which there is no violence – showing that such a life is possible, and even not more difficult than a life of gain, nor more

unpleasant than a life of pleasure, nor less natural than an 'ordinary' life."

Lanza del Vasto, June 2004

"The machine enslaves, the hand sets free.

People say that these small tools of ours will not work in this machine age. But we gave them trial and found by experience that they do work even in this machine age. We plied the spinning wheel and the hand mill and we found that, in spite of the machine age, the wheel gave us yarn and the hand mill flour."

– *Vinoba Bhave*

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NOTES TO MYSELF: WHERE DO I STAND

"All tremble at violence, life is dear to all.
Putting oneself in the place of another, one should not kill nor cause another to kill.
-Dhammapada 130

These notes of February 2006 were made to help clear my mind for discussion of next steps with family and friends.

1. Perhaps a petroleum-based industrial economy was a poor (non-survival) evolutionary choice for humanity. Perhaps it will lead to our demise as a species. The Cherokee healer named Rolling Thunder said after WWII that the internal combustion engine was the worst mistake ever made by humanity up to that time. Certainly the petroleum based economy has resulted in ever-increasing levels of war, violence and human suffering. As well, it is causing the "death of a thousand cuts" by ecological suicide, along with a kind of cannibalization of humanity. The words of Rolling Thunder support our work of Satyagraha. I believe human energies leave ripples in the cosmos that persist, and can sometimes be "heard," like a remembered song. For example, Buddha, long gone, is still with us, as also Gandhi.

2. The moral-spiritual crisis faced by humanity cannot be solved by politics of the gun. It needs the healing balm of love, compassion, tolerance. And this balm can only be carried in the vessel of Truth. To carry any truth in this vessel requires a person to walk the talk. I feel that here I am failing, that my sacrifice is insufficient, my tapas not strong. Gandhi said, and demonstrated, that anything worthwhile requires self-sacrifice. This letter is to propose some ideas about how to make my personal life more congruent with The Way.

3. I believe one's first loyalty must be to the whole of humanity, to life itself. I wish to create a lifestyle, build a platform if you will, from which to address this one issue sincerely: the duty to love life, to revere life, to uphold the sacred. Racism, nationalism and religious ideology have no place here. The work of love is to realize our oneness.

4. I believe our hierarchy of needs as a species comprises *wisdom, awareness, knowledge and information* from which to create a new social paradigm based upon love rather than fear, recognizing that fear turned inside out becomes greed. I feel that the point of maximum leverage is at the mind level of ideas and education.

5. Perhaps I can make small contribution as writer and net worker in this field of awareness-knowledge-information. However, to have any effect, the worker must himself lead an exemplary life of the ethics of universal responsibility to all beings. This requires a sincere effort to walk the talk. This is also the only way to learn anything at a level deeper than simply re-arranging the furniture in the attic of old ideas. I consider myself a student, a learner.

6. I plan to attempt to pioneer a few small steps on the path to a Stateless Society. This entails a clear personal risk - for example, of being forcibly returned to America. I'll lose whatever small private control I now have over my life. Under the Patriot Acts and the new Military Commissions Act, because of my publications on the internet and in print, I could be incarcerated, never to be seen or heard from again. We must face these risks. This is one of the ways in which I can walk the talk.

7. At issue is how to put love into action, how to make love manifest in human affairs. I would hope to work toward a more wholesome life further dissociated from a petroleum-based economy. Ideally, basic household needs would be obtained without motor transport, a garden-based self sufficiency would be sustained, and there would be locally available water. I dream of a peace-loving harmonious community, with which I could hopefully become involved in service work at a local level.

> * Rolling Thunder: "...My hopes are based upon the fundamental symbol in traditional American Indian belief: the circle ... this figure of ultimate simplicity was revered in many aboriginal religions, including ours ... it is the symbol of continuity of our people. The earth itself is round ... the continuity of that giant ring of life teaches that the spirit of cooperation can start with us and loop around to include all living beings (see the Buddha-Hindu-Native American interconnection). We have no right to dirty the planet with our trash. Cleansing of the earth must start with cleansing of our minds. We'll have to clean up our own spirits before we can start cleansing this land."

Rolling Thunder (now deceased) was one of the Elder-Guides of Spiritual Unity of the Tribes, of which I was a Trustee. The teachings of Nicholas Black Elk (Oglala Lakota), whose forgiveness parallels that of the Christ, were the inspiration of international Gatherings of Elders. Indigenous Elders from all over the world participated in gatherings held from Russia to Australia.

During my time with the Zuni, I observed in the policy decisions of their Council of Elders this same deep concern for the oncoming unborn generations, "from whom we have borrowed this earth." If they could not see a benefit extending to the seventh generation, the decision was "nay." Even stronger was the "nay" if living beings or the earth were to be placed in harm's way. In this manner had they saved their reservation land from destruction by the timber, mining and oil companies that besieged them with development proposals.

8. The gap between dream and reality, aspiration and actuality, is so immense. I become dissociated and the "world" does not seem real. It sometimes feels like all a bad dream in which we are controlled by some exterior force. Perhaps this is in fact the reality of being controlled by the Corporate State Machine? Feeling trapped amidst the mindless violence of a chaotic, depraved irrationality can at times be horrifying. One feels ashamed to be a human.

9. Therefore, based on the foregoing, I foresee a fork in the road which will force a decision upon us. Sooner we make a plan, smoother will be the journey. We have miles to go and promises to keep.

I have only now. I can change only myself.

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WE MUST BUILD OUR OWN DAWN

An Offering in Memory of Mahatma Gandhi

by Jeff Knaebel, Pune, India

May humanity and all the living creatures of this earth benefit from the memory of Gandhiji and his works. May our children live long, live free. May we build a new dawn of peace on earth, goodwill toward all. May all beings be happy.

Mahatma Gandhi stood for and died for truth, self-reliance and integrity. He showed us the efficacy of integrity in human affairs to a depth seldom displayed among men: a man fully integrated in congruency of thought, word and deed. To think one thing, say another and do a third is to lie, to dis-integrate. Gandhi was an integral man: he did not lie, nor did he engage in secrecy. By contrast, today's world is a sea of lies in which the biggest decisions which affect the lives of billions of people, and perhaps even the future of all life on earth, are made in secrecy behind closed doors and sealed in classified documents. We live in a disintegrating society, one of escalating mindless violence.

Even language itself is being slaughtered, when, as Arundhati Roy notes *(The Algebra of Infinite Justice, 2002)*, it is being systematically employed to *mask* intent and to create a breeding ground for exploitation in the space between what is said and what is done. The space of lies. It is in this space that a new kind of imperialistic war of scorched-earth destruction is being fought. The battleground is mind-space: the aim of conquest is human consciousness itself.

Without a moral compass, neither individual nor society can navigate the storms of life. Unless we can find the Pole Star of Truth, we are in big trouble, with the very survival of civilization in jeopardy. Even now, having created a world gone mad with the violence of its greed, can we say we are civilized? Are we humane?

The Mahatma is not with us except to the extent we imbibe his example of truth, self-reliance and integrity into our individual lives. We must build our own dawn.

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At the University of Chihuahua in northern Mexico, an international conference was held in 1991 to debate the USA-controlled World Bank's plan to finance a pulp paper mill project which would destroy the last remaining old-growth forest of the Sierra Occidental. Facing an audience of trade officials, bureaucrats, scientists and environmentalists stood an elder of the Tarahumara tribe, in his hand a cheap pulp magazine. Gazing calmly at the bankers and industrialists, the Tarahumara spoke softly: "You are cutting the last of our trees to turn them into this. The forest is the life of my people. When you have cut our trees, we will die and you will read this."

A few miles from the University, Tarahumara women and children live in burrows dug into mounds of garbage at the city dump. At a remote village in the Sierra, a Tarahumara elder had told me, "My young men want to fight. I tell them no. We must be patient."

Politically correct public statements of "concern" notwithstanding, the State's actual volition was revealed to me by the request of a peace-activist conference attendee. She asked me to fly her to a remote village without filing a flight plan. She had just spoken at the conference to expose the timber mafia – government nexus in which corrupt bureaucrats seek bribes in exchange for logging permits in protected areas. Visibly shaken, she said "My life is in danger, I must get away quickly." I dropped her off at the edge of a short, nasty little crosswind dirt strip on a ridge crest near Pino Gordo.

I had come to Chihuahua as a volunteer pilot for an awareness campaign to fly opinion leaders for a first-hand look at clear-cut logging devastation, aiming to inspire motivation to stop the World Bank. The Gulf War was on. The juxtaposition of these two American-financed operations crystallized in my mind as a kind of epiphany. I determined to leave my country forever, to remove myself entirely from its economic activity, to cease paying the taxes that finance its war-mongering greed.

I could not then have foreseen how much further we would sink into barbarian depravity, thrust by lies into the pathological insanity of Bush-Cheney-Rumsfeld State Terrorism.

Here in India, I try to implement the other component of non-violent resistance discovered by Gandhi to be essential to remaining psychologically whole: a program of positive constructive action in support of social and moral uplift. Although I fall far short, Gandhi's example continues to inspire me.

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We are not ruled by an Emperor these days, nor by a Prime Minister, Parliament or Legislature, but by an inhuman, dehumanizing System-Structure which owns, controls, markets and operates all of the above as a machine. And this machine is out of control, run amok. It is a cancer of exploitation-greed which is destroying – quite rapidly – the biological web of life on earth and the living, organic social body of humanity. Democracy, Self-Rule, is a sham in world ruled within the institutional framework which has arisen to protect the interests of criminally corrupt corporations, the real rulers of the world (although it may be argued that the ultimate rulers are the Central Bankers who print, own and debase through inflation the money which fuels the engine of commerce).

This Government System-Structure is the originator of war and ecological destruction. It is a death-machine which could well annihilate humanity if not soon dismantled and sent to the scrap yard to be re-cycled in accord with the "Fourth Revolution" of TN Khoshoo in *Mahatma Gandhi, An Apostle of Applied Human Ecology* (Tata Energy Research Institute).

* * *

> "*In all history there is no war which was not hatched by the governments, the government alone, independent of the interests of the people, to whom war is always pernicious even when successful.*" (Leo Tolstoy).

"TO END TERRORISM, END STATE TERRORISM"

Johan Galtung, JUST Commentary, Vol 2, No 9, 2002

The title above says it all. Beneath the surface are the many documented case histories of States creating terrorists (eg, the Reagan Administration's creation of Jihadism and the US training of bin Laden) and supporting their activities. States need opponents and war to justify their existence as pawns of the military-industrial complex and international bankers who control the States. These entities need wars in order to have clients (often on both sides) to whom to loan large sums. To find the origin of a particular war, follow the money. States need bogeymen like bin Laden and will either find them or create them.

Is not desecration of the planetary ecosystem through Corporate Warfare State *economic* weapons of mass destruction in fact tantamount to slow-motion terrorism? Where else are we going to live? Is not the angst of watching helplessly one's lands, waters, livelihood, culture be destroyed by

stealth invasion of anonymous corporate financial forces the moral equivalent of genocide?

Witness the current exercise of Indian State power of eminent domain to transfer hundreds of thousands of acres of farmland to multinational corporations for industrial parks, displacing very large numbers of families from their ancestral lands. Despite so-called "constitutional" protections, these families are left landless and destitute, resulting in many deaths, especially of children. "Investigations" notwithstanding, massive bribes will never be disclosed. History shows that no "constitution" can protect citizenry from the raw power of criminals operating the State's machinery from behind the veil of sovereign immunity.

Might Gandhi suggest we now ask ourselves: would I trespass my neighbor's land, steal his crop, poison his well, cut his trees, rape his daughter? States and Corporations sponsored by them do it on a daily basis, financed by taxes on our labor. If I willingly support a political regime which does these things in order that I might have a higher standard of living and return them to office, do I not then have a derivative responsibility for their acts of destruction, terror and genocide? What is my responsibility if I merely acquiesce without protest? What is my responsibility to life itself? Is there some point at which, as a non-protesting tax-payer, I become an accomplice to murder, with blood on my hands?

The sitting President of a so-called "Democracy" is the same man who directs the *extra-terrestrial* ambitions of US security policy, pursuant to which laser and "kinetic kill" weapons systems are deployed in battle stations in space whereby "*populations can be eliminated via remote control*" (Admiral Eugene Carroll, USN, in JUST Commentary, Vol 2, No 6). Can there be any doubt that these deadly capabilities, in these hands, place into jeopardy our very survival? Did we the people consciously choose this destiny?

One of Gandhi's clearest teachings is that of Means-As-End. It is the same as Buddha's teaching on the Law of Cause and Effect. The end of any action is defined, predicted and included in the means. Means is seed, end is tree. They are inseparably linked. A good end cannot arise from immoral means. A neem seed cannot beget a mango tree. It is Law of Nature. My every action affects directly or indirectly the welfare of my fellowmen. The first moral law is Do No Harm. Because non-violence is my most fundamental moral responsibility, it is also my most fundamental human

right. This means that I cannot be required to support or approve of the State in breaching the precept of Ahimsa (non-violence).

Gandhi said that one must be motivated by a great loyalty to humanity – the whole of it – which supersedes all other loyalties, racial or national. His concept of equality was based on the interconnection of all life; his rejection of tyranny and force was based on respect for divinity of all creation. His rejection of institutions such as Parliaments, armies and law courts arose out of his conviction that love is superior to force.

The System-Structure which holds us in thrall is inhuman and it dehumanizes. Gandhi writes, "The individual has a soul, but as the State is a soulless machine, it can never be weaned from the violence to which it owes its very existence." The State is organized violence, force, coercion. Power is the central motive of politics. Because of their financial and commercial power and their control of the media, corporations are the de-facto constituents of "representative" democracy, not individual voters. Our world is ruled, therefore, by corporations which exercise their sovereignty through the "Iron Triangle" of business-politics-military. The State is soulless and the corporations which control the State are soulless: no where is there personal accountability. We are controlled by a machine within a machine, neither of which has a heart. We have abdicated our moral sovereignty to the State, and thereby lost control of our destiny.

* * *

Beginning with Gandhi's attribute of the State as "soulless machine", let us further examine the inhuman character of the System-Structure which rules our lives, the primary and most powerful constituent of which is the modern multi-national corporation.

A corporation begins life as a virtual entity on paper, a concept wrapped in words. It is a legal abstraction. Its "body" is a judicial construct. It is a designed process, a machine intended for a single purpose: to generate maximum revenue at least cost. It is not a living being. It cannot feel pain, sorrow, remorse, shame or compassion. Most of all, it cannot love. When it hurts people or destroys ecology, it feels nothing. It is incapable of feeling. Yet, under law, it is deemed a natural person with all the legal and political rights of a person except for actual voting. This is why corporations are so dangerous: they act in human affairs without feeling and with wholly selfish motives, driven by greed only. And they have become very powerful, often

being more powerful than the host government of which they are a parasite. And the fact of their *immortality* changes everything on the scale of human values.

For corporations, nature, ecology, animals, people, even their own employees are no more than ciphers on a balance sheet, mere disposable objects to be used and discarded. Witness the infamous management dictum, "Change the numbers or change the faces." They are absolutely ruthless in their exploitation. Look at Union Carbide's behavior in the Bhopal disaster; Dow Chemical's CFC's depleting the ozone layer which protects entire humanity; Halliburton and Blackwater in Iraq. These are the entities which control politics and governments and brainwash the populace and sponsor war. Representative government is an illusion. Corporations rule the world.

There are two fatal design errors of the present institutional system which place our survival at risk: (1) The basic design parameter is to foster greed and endlessly increasing unnecessary consumption which gives rise to predatory competition, envy and delusion. This sets up the spiral of escalating violence, hatred and ecological destruction. Since greed is known to be as old as life itself, a more sensible design would be based upon nurturing and supporting contentment, compassion and love. (2) The system protects perpetrators of violence from the consequences of their actions through the legal constructs of limited liability and sovereign immunity. It establishes as the major actor in human affairs a soulless corporate entity endowed with the economic, legal and political rights (except actual voting) of a person, but without corresponding moral reciprocity, social responsibility and full liability. Experience and history indicate that the worst among us are attracted to the top echelons of the corporate-controlled State: those addicted to power and domination.

To be ruled by corporations is to be ruled by inhuman machines in the absence of love. Pursuant to the Law of Cause and Effect and Gandhi's equation of Means-End, how can we expect to escape the effects of what we ourselves have caused? If the goal (end) is satiation of greed and the means is exploitation facilitated by lies and backed by unlimited State power, how can we expect a result other than violence and destruction?

The disconnect between humanity and its institutions is because the institutions are no longer controlled by human beings subject to their conscience. These institutions are controlled by non-human entities

genetically incapable of acting with conscience. And the consciences of their mentally conditioned "robot-human" operators are often vitiated by personal ambition or need to survive. The employee's success depends upon his contribution to profitability of an abstract entity, typically described by a balance sheet. He has become a member of a corporate "tribe." He draws his identity, esteem and security from approval of superiors and peers. To succeed within the tribe, which he must do in order to preserve his livelihood, he feels compelled to make his tribe successful at any cost. Other people - viewed as outsiders - don't matter except to extent they are his market. It is subtle parasitic predation: this other person is not my brother - he is my meat for today. We are cannibalizing each other and destroying the earth in the process.

If the company man's conscience is at all disturbed, he may go into psychological denial because of his need to succeed within the corporate culture. This denial and dissociation extends beyond his inner self, to his relationships with others and the earth. Result is a subtle but profound alienation which desensitizes the mind to violence. According to Khoshoo, for an Indian, this dynamic will result in further alienation from his cultural inheritance: "Gandhi was no doubt a profound environmentalist, like Mahatma Buddha and Asoka the Great. The false idea that human beings hold supremacy over Nature is alien to Indian culture. Indians have been utilizers, not exploiters of natural resources. Had Indians in the past exploited anything like today, how could its great civilization have survived these 10,000 years?"

Khoshoo goes on to point out earlier agriculture-based urban civilizations that died because of their disregard for Nature: the Mediterranean, Lower Mesopotamian, Nile, Indus, Huang Ho and Mayan all peaked and crashed within the past 6,000-8,000 years. "Forests precede civilizations, deserts follow them." It is pure arrogance to think we are exempt from this fate, even if we do not first blow ourselves up. Ecological security is the foundation of economic security – just as for the individual, "health is wealth." Gandhi's message is about respect for life.

If the commons of humanity, our ecosystem of land-water-air-forests-flora and fauna, were managed by actual flesh and blood human beings who were personally accountable and would have to look us in the eye while proclaiming stewardship, our chances would be good, despite many problems. However, so long as the commons remains under control of the

conscienceless State-Corporate combine whose design code is exploitation for money and power, we are in jeopardy. The sheer wanton waste of the destruction is daunting. Nothing is sacred before the death-bound juggernaut that destroys ecology, poisons air and water, generates mass extinctions, fosters war and genocide in order to fulfill artificial needs created by media hype so that a few may entertain themselves with expensive toys in idle and useless pastimes, while the many are oppressed and exploited by the corporations and central bankers who own and control the system and the governments that dance to its tune. It is a dirge of human devolution, a dancing with death, a trashing of all that is goodness, beauty and truth.

Anyone who seriously considers Gandhi is eventually forced to confront himself and ask if he is part of the problem or part of the solution. The question then arises, what next? Every person has both direct and derivative responsibilities for sustaining a peaceful society. The substantial abdication of these responsibilities is, I believe, a major contributing factor to our present situation. In the end, we collectively get the society we have earned: this is the Law of Cause and Effect.

To withdraw support from all-pervasive violence requires a certain love combined with Will. It demands one turn his back on all that is known and familiar, walk away from the battlefield (perhaps alone), and try to create a new life grounded in love and compassion. For the generation whose mind has been brutalized and desensitized by exposure since earliest childhood to the gratuitous violence of TV-internet-videogames-MTV and cinema, it is difficult to conceive of withdrawal from a system which provides one's livelihood and also seems "normal." There is no mental ground on which can stand moral outrage. The ground has been washed away by manipulative media, mindless TV, and deliberate State propaganda delivered through the public education system. The moral compass needle lies broken and useless. How can there be reverence for life when all one knows is an abstraction of it, a video image on a cathode ray tube?

Mind matters most. Each of us must begin with the only mind we can change: our own. It is possible to learn from direct experience that the natural mind of man in a purified state is one of love and compassion. One way this experience can be gained is through insight meditation practices. Mental purification through self observation leads to inner peace. A compassionate mind can also be cultivated through intensive selfless service.

A compassionate mind, being fearless, can act with detachment for the benefit of all. It can work in a peaceful manner to prevent exploitation, having learned to rotate anger into love. Only peaceful individuals can create a peaceful world.

Gandhi proved that all domination-exploitation is based upon some level of cooperation of the exploited. The power of any tyrant depends entirely on people willing to obey. Power resides in the obedience, not the imprisonment or the guns (Shepard, 1990). Gandhi said, "I believe that no government can exist for a single moment without some level of cooperation of the people." He successfully employed outright civil disobedience, non-cooperation and tax refusal. He proved that ultimate responsibility rests with we the people. By virtue of his example, we have no choice but to face this reality of human culture. He is echoed by the recent Prime Minister of India, Mr. Atal Vajpayee, saying in August 2006, "Politics can influence society, but cannot run it .... Politics cut off from society cannot hold for long." (*Times of India*).

The modern System-Structure has evolved to some essential differences that seem to render some of Gandhi's methods inapplicable. We are controlled and manipulated by an inhuman machine that in turn dehumanizes us. It brutalizes and desensitizes the human mind for the calculated profit of a few who are willing to murder. Those who hold sway over the mass mind manipulate our own mental defilements of greed, hatred and delusion for satisfaction of their greed, hatred and delusion. It is a game played by manipulating the mass mind. Violence is everywhere because it is in the mind. The mental energy field of human consciousness is polluted. It is like a cancer that has metastasized throughout the entire social body.

Gandhi's non-violent resistance was against overt physical occupation and oppression by foreigners. The struggle of Martin Luther King, Jr. in America was against oppression from a clearly identifiable source. By contrast, today we face a hydra-headed monster of pervasive moral oppression by defilements that have taken up occupation of the mass mind. There is no singular identifiable oppressor. We have participated in the creation of a System-Structure for which we support in office those who manipulate and oppress us. We are captives of our own ignorance, laziness and apathy. We permit our minds to be manipulated by media and hype and spin and everywhere lies. We must change our mind by resisting the urge of

our own mental defilements which pull us to participate in the greed-artificial need-destruction cycle.

Those in power - acting through and behind the shield of sovereign immunity and corporate limited liability - will never voluntarily relinquish their dominion. And we cannot employ violence against anybody. The answer may be to withdraw participation and work to establish a parallel system based upon the highest human values, leaving the existing system to decay into irrelevance. If we can find a way to starve it of finance, it will collapse.

The best living cultural benchmarks before us are in remnants of agrarian cultures that have lived in relative isolation from modernization, such as Ladakh and Bhutan, where people actually know of healthy contentment and peaceful happiness even though living at material standards of comfort far below the so-called First World. We can study these societies for precepts of holistic community morality (although we must move quickly now, for they are rapidly being extinguished). See *Ancient Futures* by Helena Norberg-Hodge, as well as all of the works of the International Society for Ecology and Culture, UK, and of Other India Press, Goa. We can study what may be the longest-lived functioning democratic society, the society of monks in the Buddhist Sangha. Leaders can learn much from research into the compassion-based governance of Emperor Asoka the Great, who forsook war after his bloody victory at Kalinga.

We must work simultaneously at the levels of mind and form. Meditation techniques which generate individual inner peace are very helpful. There can be no world peace without peaceful individuals. One example is *Inculcation of Values through Self-Observation* courses, taught by Prof. PL Dhar, a Head of Department at Indian Institute of Technology, Delhi.

At the level of System-Structure, the work of Ramaswamy Elango needs to be widely known. He has pioneered village-centered development on a large scale in South India. At a time when it is in vogue to belittle Gandhi, the great man is adored by Elango as the one who truly understood India. Elango came to understand early in life that there can be no individual happiness if there is misery all around. Elango is optimistic about village republics in India. He says "There is an emerging force not visible to the media and most people. It is at work changing India from below. This force cannot be stemmed."

JC Kumarappa strongly influenced Gandhi with his assertion that man is

not a wealth-producing animal, but a social being with spiritual, moral and political instincts. He theorized that an economy of permanence could be wrought with mutual cooperation. Elango is successfully implementing the ideas of Kumarappa through development of village republics.

Ancient wisdom of India postulates the Universe as a great mental force-field in which the most subtle, yet most powerful vibrations cannot be detected by man. It appears to me that findings of modern physics do not refute this. Nothing is faster, more subtle, more immeasurable than thought. Yet, it is of immense potency. The fate of we denizens of this force-field depends upon the nature, the moral quality of thought vibrations emitted into the flux of consciousness.

With TV, internet, videogames and cinema as moral preceptor and mind conditioner of childhood, there is reason for concern that we might be finished as a species, gone to history only. Our minds are being conditioned, desensitized by violence, debauchery, public and private lies everywhere. Betrayals and adultery are glorified, commercial predation glorified, overextension of personal debt made "macho", all manner of egoism glorified. A great cancer is growing in the body politic and the vector of its malignant cells is the corporate construct of personal non-accountability for one's decisions.

All beings love life and fear death. All of us suffer pain, disappointment, loneliness, fear, hope for dreams unfulfilled. Many suffer from physical privation, hunger, thirst, misery of grinding poverty in midst of filth. All of us have a tendency to do the wrong thing as well as to love. So we must live with compassion, we must love one another. We are all in the same boat. Again Gandhi: "The good of the individual is contained in the good of all." Only through duty and responsibility is there real unity. Absent these, we are totally alone.

I submit that much of our alienation stems from abdication to the State of our personal responsibility and moral sovereignty. In my view, the State as a system-structure is a vehicle of collective madness. As a species, we seem to be suffering a terminal pathology, and the State as vector bears the same relationship to our disease as rats to the bubonic plague. Mere existence of the State, conceived in and sustained by violence, is admission of failure of the human spirit: that we cannot live in peace and harmony, that greed and violence dominate our consciousness. How much of what we know of other

cultures is derived from TV reports of the latest State bombing of their women and children?

If actions of the State were to be examined by the parameters of clinical psychology applied to an individual human being, the diagnosis would be chronic paranoid delusions, a pathological tendency to commit murder and acts of extreme violence and cruelty, an obsessive acting out of ruthless domination: criminally insane.

I feel we are a species that has lost its way. Witness Khalil Gibron in *Sand and Foam*:

> *"Trees are poems that the earth writes upon the sky.*
> *We fell them down and turn them into paper*
> *that we may record our emptiness."*

Financing the drum beat of war by paying taxes levied upon the sweat of my brow has become intolerable for me. The pole star of peace beckons to quiet walks in the woods, or to comforting a child, or communing with a cow (so calm, gentle and nourishing, a cow). Communing with a cow reminds me of my identity with all that lives.

Unable to oppose its imperialistic destruction in any meaningful way, I left my country. It is my way of meeting my derivative responsibility as a member of the total human community. My choice was to participate as an automaton in the organized, systematic destruction of life or to withdraw from direct participation in the corporate-controlled society. I live on savings accrued through sale of my enterprises. I am a temporary guest in a foreign land, paying no tax to any jurisdiction, except whatever portion of the price of daily rations may include some unknown sales tax.

My human-ness knows not of national borders or "national interests." My human-ness loves the life which conceived it. I would rob this life from no other being. We are interconnected and interdependent, all of us in the same boat trying to cross the ocean of samsara (incarnate existence). As Kurt Vonnegut says in *A Man Without A Country*, *"We are here to help each other get through this thing, whatever it is."*

Freedom and moral sovereignty are my birthright. No one has the right to deprive me of them. Just as my birth into a family of slaves would not bind me forever to slavery, so my birth under a particular State's political system cannot bind my conscience to its depraved values. I have entered no

contract with a State pursuant to which I waived my rights, assigned my conscience. No institution created by a preceding generation has valid authority to control my life, to conscript me to murder. Nor can the wastrel foolishness of a preceding generation obligate me to its debt. I have contracted no debt save that which bears my signature.

I stand free and whole now only – how can the dead gone before me claim an enforceable contract over my life energy, of which they could not imagine or foresee, let alone bind by contract? I am bound by no constitution, nor by any tomes of so-called "law" created by forbears or so-called "representatives" unknown to me and to whom always I will remain unknown. Except I voluntarily agree, or submit to forceful coercion, someone else's rules cannot bind me. How can there be a valid contract where one party is anonymous, unsigned, protected by sovereign immunity, and thus unaccountable, non-responsible, and non-liable for consequences or specific performance? And yet, is it not by just such nonsense that the State would bind us to its rules? There is no responsible individual at risk of personal liability for actions of the State. Without mutual accountability, how can there be a valid contract?

I conceive as a great error of humanity its attempt to institutionalize life. This urge seems to originate in fear. It is the grasping for security that robs us of liberty, and finally of authentic living. How can we grasp life, any more than we can grasp the wind? Better to be born free, live free, arrayed like lilies in the field, than to cower behind desks piled high with musty books of the laws of institutionalized serfdom.

Many are now enunciating a stark choice for humanity: evolve or die. We must exorcise our arrogant ideologies, belief systems and mythologies. We are pressed, hemmed in on all sides by minions of State. The horizon is darkened with clouds of lust for power, promulgated by America as "full spectrum dominance" to be established by tactics of "shock and awe." How to re-orient our minds? Each must find his own way, yet we must all help one another. This solitary work cannot be done alone. I offer brief recollections of experiences that might resonate with some, especially if the reader may be of the generation that remembers the movie "Sound of Music", with lines of the song "I go to the hills when my heart is lonely."

The following diary quotes are words evoked by experiences in the Grand Himalaya of India. "Against this awesome grandeur, one witnesses

human wretchedness and realizes the depth of his moral responsibility – a universal responsibility toward all beings. May I learn from these mountain villagers fewness of wishes, and generosity. May I learn to simplify and to use least possible in order that others may live. Only qualities of heart and mind will accompany me to the next world, there to determine my destiny. May remembrance of untrammeled wilderness and a vibrant web of natural life not vanish from the mind of man. May beauty and the Mystery spark the latent urge to inquire within "Who am I? From whence have I come? Where am I going? How may I understand, penetrate the cause of birth, old age, decay and death? How shall I live?"

* * * * *

A FEW LINES FOR MY DAUGHTER

by Jeff Knaebel 25 August 2006

I'm thinking of your poem
happy horse brown eyes
chewing chin pony whiskers
apple crunching
sticky hands wiped on trousers
"This is my life," she said

Stick to it, I say
persist and persist and persist
And dream not of wealth
nor name nor fame
but focus on love
here, now, always, only

Bright and shining,
holy and radiant
is the humble heart that loves
without grasping nor getting

Many are the dreams of love
vanished for this round,
just as day is gone
when the rising westward prow
of spaceship Earth
pitches up rounding past the sun

What to do – one does not live forever!
For me, the gift of Buddha
is awareness of countless aeons
to finish my work
and ultimately to graduate

So I say to you Dear Daughter,
dream, yet plow your dreams with work
and live full in the day
for now is all there is and always here

Love life, that Life may love you
And choose not will-o'-the-wisp passion
but hold your hand steady
on the plow
and grow the garden of your heart

And now bear with your Old Bird's musings –
an old man talking to himself ...

Life is about living
and loving
There is no money in this –
only life

It is about the living
who are dying -
but not killing
It is about loving all beings
who live and breathe
and stir under the sun
It is about Gratitude
for the pumpkin
the Good Earth let me help grow
which gave its fiber
that I may live

Rather than all the money
and power and kingdoms
would I have the look of respect
and communion
in my brother's eye
when I hand to him the fresh green produce
of my garden
and he hands to me
his tool box well made,
four square and true
each exchanging by hand
a manifestation of heart
Nothing remaining on one side
or the other
to be deposited for increase at interest,
wealth without labor

I wonder, will Brotherly Love
ever be realized
by the mankind who works for money only
or earns by machine, cutting the earth?
I walk among my vegetables
and doubt it.
How can robot cyber-man feel this?

I suppose there must be a place
for abstract cipher-beings who live virtual lives
gazing at a cathode ray tube, mindlessly
for I am seeing it,
. and nothing not meant to be
can exist ...

But it is a strange sight to me,
it does not feel like humanity
It is something else,
I know not what

For I cannot understand a world
where the blood of children
blown to bits
flows in the streets
children's blood
to beget an increase in corporate dividends
the Gross National Product
and our common debt to the Central Bank.

This is the world of mind
acting without heart
cold as black space
and as empty void of meaning

How we have twisted ourselves
and lied
to where we call this living
It is strange to me.

* * * * *

I WANT TO ASK SOME QUESTIONS

By Jeff Knaebel, 18 October 2006

Satyagraha is a way to remove injustice and restore social harmony for the benefit of all. When satyagraha works, all people win

Here is an extract from a poem by Pablo Neruda that Harold Pinter quoted in his Nobel Lecture upon receiving the prize for literature in December 2005. Pinter made profoundly disturbing remarks about American and British conduct in the Iraq War. He quoted Neruda's poem about Spain to make an image of the deliberate bombing of civilians that presaged the mass murder of civilians by States from WWII to the present day.

"And one morning all that was burning,
one morning the bonfires
leapt out of the earth
devouring human beings
and from then on fire,
gunpowder from then on,
and from then on blood.
Bandits with planes and Moors,
bandits with finger-rings and duchesses,
bandits with black friars spattering blessings
came through the sky to kill children
and the blood of children ran through the streets
without fuss, like children's blood.

Jackals that the jackals would despise
stones that the dry thistle would bite on and spit out,
vipers that the vipers would abominate.

Face to face with you I have seen the blood
of Spain tower like a tide
to drown you in one wave
of pride and knives.

From every house burning metal flows
instead of flowers

and from every dead child a rifle with eyes
and from every crime bullets are born
which one day will find
the bull's eye of your hearts.

And you will ask: why doesn't his poetry
speak of dreams and leaves
and the great volcanoes of his native land.

Come and see the blood in the streets.
Come and see
the blood in the streets."

This poem – *I'm Explaining a Few Things* – was written at about the midpoint of the bloodiest century in known human history. Much more blood would be spilled before century's end. This was the so-called "American Century." The century of the Nuclear Nation State. The century when the power of science and technology began to double at the rate of geometric progression. In the womb of this century was conceived the current American policy of "Full Spectrum Dominance," to be imposed upon others by "Shock and Awe" of death raining from the sky.

"Force is that which turns a person into a thing – either a corpse or slave."

– *Simone Weil*

Gandhi wrote, "The individual has a soul, but as the State is a soulless machine, it can never be weaned from the violence to which it owes its very existence." Others have noted, "War is the health of the State."

"States are not agents of morality and peace. They are instruments of force, disruption, disorder, death, dismemberment, and war instigated by those who rule them and command others. Peace is not brought by bombardment, shock and awe, and machine guns."

M.S. Rozeff, 29 October 2005

War is the ultimate profession of government. War is always debt financed. To find the ultimate "beneficiaries" of war, follow the money trail to its creditors. If a State can successfully involve itself in war, it will survive. If it cannot, it will perish. The sanctity of law, the well-being of citizens, and the solvency of its treasury will be sacrificed by any government in its primal struggle for survival. It is therefore in the self-interest of politicians and financiers to involve the State in war, or to create perceived threat of war. The greater the threat, the more massive the war preparation,

the greater the need for debt finance.

To involve the State in war, it is necessary to have an enemy. If such already exist, provoke. If not existing, create one by financing the rise of a hostile regime or non-state hostile actor.

The best assurance of peace, as also the greatest obstacle to those who would profit from war, is a government which refuses to finance war via debt. When this occurs, it is in the interest of world debt financiers to encourage regime change in such State so as to install a government more compliant to their goals. This game has been made evident by the American game of overt or covert overthrow of foreign governments (sometimes for "captive oil" in lieu of outright war).

A global condition of perpetual war is the best assurance of continual profit for the financiers thereof. Since they profit from financing both (or all) sides, their interest is in a balance of power, pursuant to which no participant gains a decisive victory. If through exhaustion or victory there is a temporary peace, there will be a reduction of debt. Reduction of debt results in loss of profit form the military-industrial complex and its financiers.

It can be seen from the foregoing that the "War on Terror" is perfectly elegant in its design to accomplish the goal of Everywhere Forever War. There cannot be a decisive victory. It is perpetual. It is very profitable for a few.

The success of its methodology is documented by US Department of Defense studies pointed out by Ivan Eland of the Independent Institute. These studies show that the presence of heavy concentrations of US troops, positions or activity in some part of the world is closely correlated with increased terrorist activity. It is obvious that the presence of a foreign power, even if "benevolent," will breed local resentment. (Tim Case, 16 December 2005).

"They have always taught and trained you to believe it will be your patriotic duty to go to war and to have yourselves slaughtered at their command. ***But in all the history of the world you, the people, have never had a voice in declaring war."*** *– Eugene Debs.*

The overt power of the State is its monopoly on the use of force within a given territorial area. This monopoly is ostensibly to provide for the safety and security of its citizens. Leaving aside the historical fact that this set-up

amounts to a legalized protection racket, how did States perform in the twentieth century on their responsibility to protect citizens? Please note that I am not embarking upon an argument from efficiency. The concern is with moral issues.

"The State lies in all the tongues of good and evil, and whatever it says is lies, and whatever it has, it has stolen, everything it is, is false, it bites with stolen teeth, and it bites often, it is false down to its bowels." – Friedrich Nietzche, 1896

Partial reports of the blood-soaked ledger are presented in two recent monographs cited and abstracted in the following. In considering the background and motivation of these conflicts, note that war is always tax and debt financed. Note who benefits from tax and debt finance: power brokers in government, central and commercial bankers, the military-industrial complex. Consider who it is that has the power of war and peace in a sham democracy controlled by corporations. Note the immutable linkage of means to end discussed elsewhere in this booklet. War can never bring peace, or prosperity, or any good outcome. War is murder.

War results in immense transfers of wealth from the many to a few powerful decision-makers, financiers, industrialists and bankers. Other than this massive transfer of wealth and power, one is confronted with the question: what did these conflicts accomplish, and for whom?

Title: Deaths in Wars and Conflicts in the 20th Century / Netherlands Institute of International Relations / Leitenberg, M. / 1 August 2006.

"An itemized sum for deaths in wars and conflicts 'killed or allowed to die by human decision' of approximately 231 million for the 20th Century. Some of the components are:

* World war I, between 13 and 15 million
* Armenian Genocide of 1915, 1 million
* Russian Civil War of 1918-1922, over 12.5 million
* Mexican Revolution of 1909-1916, 1 million
* Spanish Civil War of 1936-1939, 600,000
* Various colonial and other wars pre-1914, approximately 1.5 million
* World War II, between 65 and 75 million
* Conflicts between 1945-2000, 41 million

"Additional components include politically caused deaths of the USSR from the forced starvation in Ukraine and among "kulaks" in the 1930's and the forced deaths of the gulag labor camps during various Soviet purges reported at 35 million killed by political terror or deliberate starvation. The starvation program was intended to destroy the independent Russian peasantry and replace them with agricultural collectives. In 1990, Antonov-Ovseenko estimated starvation deaths at 22 million during 1932-33 alone. In 1986, M. Walker reported Soviet figures of 18,840,000 arrested in political purges between 1935-41, with 7 million shot directly. In 1990 and 1994 Rummel published estimates of 61,911,000 Soviet genocides and mass murders between 1917-1987. In 1983 Dr. Alex Inkles attributed the loss of 100 million Russian lives to Lenin and Stalin.

"For China, detailed figures of mortality during successive "rectification campaigns" have been published by the Chinese government. These campaigns include the land reform movement (1949-54) / "suppression of counterrevolutionaries" (1949-54) / "Anti-Rightists Campaign" (1959) / Great Leap Forward starvation (1959-61) / "Cultural revolution" (1965-75) / Additional deaths in labor camps during Cultural Revolution. The Chinese Academy of Social Sciences reports 80 million 'killed or allowed to die by human decision' for this period.

"For the regimes of USSR, China, North Korea, Vietnam, Cambodia, Laos, Afghanistan, and East European states under communist rule between 1950 and 1990, an estimated up to 100 million people were killed by these governments collectively. In addition, the North Korean gulags killed 400,000 between 1970 and 2000, and the government-induced famines of late 1990's resulted in up to 2,650,000 deaths.

"Cambodian conflicts between 1975 and 1978 killed 2 million.

"The next significant category is 'the great domestic slaughters,' tabulated from 1955. For these the total is 15 million, with 13 out of 19 events taking place in Africa. Other significant events were in Indonesia, Bangladesh, Cambodia, Iraq-Kurds, Bosnia-Yugoslavia.

"The widely-invoked phrase of 'Never Again' following the WWII Holocaust – which could be considered an historic vow – proved to be empty rhetoric and bankrupt as a policy upon which any State was prepared to act."

Table 2 of the report tabulates deaths in wars and conflicts for 1945-

2000. Some extracts are noted in following quotations:

* Dominican Republic 1965, US intervention: 3,000
* El Salvador, US intervention 1979-89: 73,000
* Guatemala, US intervention 1954-95: 223,500
* Nicaragua, US intervention 1978-79: 35,000
* Iran in war with Iraq, US complicity 1979-89: 1,017,000
* Iraq in war with Iran, US complicity 1980-89: 967,000
* Iraq in Gulf War 1991, US: 75,000
* Political killings by Iraq government 1982-2002: 350,000
* Lebanon civil war, US-Israel interventions 1975-89: 131,000
* Afghanistan civil-Soviet war 1978-89: 1,000,000
* India partition 1946-48: 800,000
* India (vs Pakistan Rann of Kutch) 1965: 20,000
* India (vs Pakistan 1971): 11,000
* India Kasmir conflicts 1990-2000: 29,000
* India Sikh autonomy campaign 1983-2000: 25,200
* Indonesia Communists vs government 1956-66: 530,000
* Vietnam (vs France) 1945-54: 600,000
* Vietnam (vs USA): 2,358,000
* Algeria (vs France) 1954-62: 1,000,000

——— END OF REPORT ———

"In reviewing the history of the English Government, its wars and its taxes, a bystander would declare that taxes were not raised to carry on wars, but wars were raised to carry on taxes." *Thomas Paine*

Title: Development, Democracy and Mass Killings / World Bank and New York University / William Easterly, 1 August 2006.

"Abstract: The 20th Century closed with many lamenting civilian killings by the State as its greatest evil. By one estimate, governments killed as many as 170 million civilians from 1900-1987, more than all the soldiers killed in

wars of the 20th Century. The century closed with a new euphemism for killing and deportation: 'ethnic cleansing.' Freedom form risk of being killed by the state, and freedom from having your 'group' being the target of violence is surely an important component of social well-being. **Power kills - absolute power kills absolutely. Democracies can also engage in massacre and genocide. A majority may agree on the killing of an unpopular minority. Famous examples are the democratic governments of Australia, Canada and the United States who killed indigenous peoples. It is an open empirical question whether democracy turns economic development toward benevolent ends."** (my emphasis)

Appendix 2 List of Mass Killing Episodes. From a list of 174 episodes, only a few are noted below:

* Bangladesh 1979-99, massacre of tribals
* Brazil 1988-92, massacre of tribals
* Chile 1986, massacre of tribals
* China 1959-79, occupation of Tibet (1,200,000 deaths)
* Columbia, 1991, mass killings of tribals
* Guatemala 1960-96, mass murder of indigenous groups (200,000)
* India 1992-93, Hindu-Muslim riots
* Indonesia 1976-87, East Timor massacres (230,000)
* Papua New Guinea 1988-91, massacre of indigenous groups
* Paraguay 1990-91, massacre of indigenous groups
* Romania 1989-93, ethnic cleansing
* USA and Canada, pre twentieth century genocide of indigenous population

——— END OF REPORT ———

(only a little of the strife of India is mentioned in this particular report)

* * *

"Democracies are prone to war, and war consumes them." W.H. Seward in Eulogy on John Quincy Adams (1848).

"Half a century has shown that exaggerated nationalism is so perilous as to place in question man's very survival." – Albert Einstein in Man and His Gods, 1952

Attention is invited to the death ratio of civilians versus military. One hundred seventy million of the total 231 million are civilian non-combatants, leaving 61 million as military casualties. Civilian casualties were nearly three times that of the military. Leave aside the moral obscenity of these State-sponsored conflicts, the figures provide a stark measure of the efficacy of the State in carrying out its supposedly primary function of providing security for its citizens.

The following statistics for India have come from internet sources. Their reliability cannot be vouchsafed. Nonetheless, from my sixteen years of reading the daily Indian press, I think the trend and the political realities are not misrepresented.

"Mortalities at hands of Indian government include over 250,000 Sikh men, women and children since 1984; 300,000 Christians in Nagaland and elsewhere; 90,000 Muslims in Kashmir; tens of thousands of Assamese, Bodos, Dalits, Manipuris, Tamils and other minorities. It is reported that more than 52,000 Sikhs remain imprisoned without charge or trial under TADA, an Act which expired in 1995. According to Amnesty International, tens of thousands of other minorities are also being held as political prisoners."

The purpose of presenting these disturbing statistics of State action is to help awaken us from what I perceive to be mass psychological denial of the facts of our situation. Based upon the facts of its record of action and upon perceptions of its real driving forces, I would raise questions about the moral validity of the State as an institutional frame upon which to organize a civil human society.

"In theory, there is no difference between theory and practice. In practice, there is."- Yogi Berra

"Money rules the world. With power to control the money supply, you control the world. That's just reality. Politicians all succumb to the powers that be. Once initiated, their options become clear. Either expose the ruse and commit political suicide while potentially collapsing the economy, or play the banker's game by the banker's rules. Politicians are the puppets, not the puppet masters." –Chubran, 26 April 2004

What is the moral justification for the existence, let alone the tolerance,

of an institution which not only cannot protect women and children, but oppresses and murders selectively those within its own borders?

"War is a racket. It always has been. It is possibly the oldest, easily the most profitable, surely the most vicious. It is has international scope. It is the only one in which profits are reckoned in dollars and losses in lives. A racket is best described as something that is not what it seems to the majority of the people. Only a small 'inside' group knows what it is about. It is conducted for the benefit of the very few, at the expense of the vary many. Out of war a few people make huge fortunes." – twice decorated Congressional Medal of Honor Marine Major General Smedley Butler, War Is A Racket, 1935

Here are some glimpses of American action while "conquering" the peaceful people of the Philippines in March, 1906. Six hundred US soldiers with artillery massacred more than six hundred Moro men, women and children who had taken shelter in a volcanic crater. The Americans fired into the bowl of the crater from protected positions at the lip above. A few Moro had knives and sticks. Excerpts from US newspapers of the day: "Women Slain In Moro Slaughter" / "With Children They Mixed in Mob in Crater, and All Died Together" / "Death List Is Now 900." *"They were mere naked savages, and yet there is a sort of pathos about it when that word children falls under your eye, for it always brings before us our perfectest symbol of innocence and helplessness; and by help of its deathless eloquence color, creed and nationality vanish away and we see only that they are children – merely children. We see a picture. We see they are frightened and crying and in trouble, our pity goes out to them by natural impulse. We see the small forms. We see terrified faces. We see the tears. We see small hands clinging in supplication to the mother." – Voices of a People's History of the United States, Howard Zinn*

BREAKING NEWS

12 October 2006. I interrupt to report today's news on theme. Just released from John's Hopkins University, a report estimates that between 420,000 to 790,000 Iraqis have died as result of war since US invasion in March 2003. Almost a million have been displaced or have fled the country. Add to this the earlier deaths of 500,000 children caused by sanctions - which US Secretary of State brazenly stated in public "Is worth the price" – and you have a feel for the "benevolence" of democracy.

Juan Cole (*Informed Comment*) notes that this report will have a "hard ride" because a significant portion of the US business elite is very invested in

the Iraq War. He asks, "Can you imagine the profits of the military-industrial complex from all of this? Do they really want the US public to know the truth about what the weapons they produce have done to Iraqis? Who is really benefiting from this?"

"The world is governed by very different personages from what is imagined by those who are not behind the scenes." – Benjamin Disraeli

"The question of power, and consequently of war, is little else than a question of money. Those who stand ready to furnish this money are the real rulers. The so-called sovereigns of States are nothing more than tools employed by the wealthy. They are simply the chiefs of different bands of robbers and murderers. And these chiefs are dependent upon the lenders of blood-money for the means to carry on their robberies and murders."

– Lysander Spooner, 1870

* * *

A report by Dr. Javed Jamil, *Who Is Bigger Threat to World Peace: Iran or Big Five?, February 2006,* offers statistical precedent on the behavior of powerful central governments, quoted roughly as follows. His list of wars of the past 150 years indicates that 84% of mortalities have been at the hands of five of today's major military powers: China, USA, Russia, UK and France. The biggest pogroms of history have taken place in Germany and Russia - both Christian – and China, of mixed religions and communist atheism. Two of the biggest killers of all time, Stalin and Hitler, were Christians. The largest number of murders within their own countries for political ends was carried out by governments of China and Russia. *The shame of killing the most people abroad goes to USA, especially during the past 60 years. Apart from WWII battlefield deaths, it murdered about 500,000 civilians in Hiroshima and Nagasaki, almost three million in Vietnam, and up to now an estimated up to 790,000 in Iraq.* **Dr. Jamil notes that Iran, presently in the nuclear bomb sights of USA, appears only once in his list of ninety one wars, and has never waged a war of aggressive invasion against another.** He does not mention the Nixon-Kissinger murder of hundreds of thousands women and children incinerated by US napalm bombs in non-combatant Cambodia.

"Take not life, which God has made sacred." – The Qur'an

"The highest charity is refraining from violence." – Srimad Bhagavatam

Dr. Jamil does not directly mention the absurdity of the world's most rampant terrorist organization – the US government – conducting a "war on

terror." Since 1946, the USG has overthrown some 50 governments, often by terrorist means, sometimes by a clandestine assassination.

> *"US forces and policies are completing the radicalization of the Islamic world, something Osama bin Laden has been trying to do with substantial but incomplete success since the early 1990's. As a result, it is fair to conclude that the United States of America remains bin Laden's only indispensable ally." Noam Chomsky Amnesty International Lecture, 18 Janaury 2006*

The Federation of American Scientists has compiled a list of over 201 overseas military operations from end of WWII to 11 September 2001 in which the USG was involved and normally struck the first blow. He list is reprinted by Gore Vidal in *Perpetual War for Perpetual peace: How We Got To Be So Hated.* The USG helped install and then supported such dictators as the Shah of Iran, General Suharto in Indonesia, Fulgencio Batista in Cuba, Anastasio Somoza in Nicaragua, Augusto Pinochet in Chile, and Sese Mobutu in Congo-Zaire, as well as a series of American-backed militarists in Vietnam and Cambodia until finally expelled from Indochina. *(Chalmers Johnson, On Peddling Democracy)*

RECKLESS IN WASHINGTON

The US has been capable of both Hiroshima and Vietnam. Which one will it be this time?

Indian Express 19 August 2005

For me, what this headline does not say is a devastating critique of our sorry situation. It asks, "Which one will it be this time?" Which modality of death will America choose with which to murder women and children? It does not ask might there be restraint of greed, respect for the rights and lives of others, goodwill in voluntary exchange, peaceful relations among neighbors. It holds no hope for peace. It asks only what will be the style of war, what is the weapon of choice this time with which to destroy the lives of innocent people who pose no threat.

> *"Nevertheless, the first task of the Iraqi occupation remains the first task of government – to establish a monopoly on violence." – George Will, Washington Post, April 2004*

What man would voluntarily provide 40% of his earnings to support such obscene atrocities as mentioned so far? The sweat of my labor is not

meant to become shards of depleted uranium in the mangled body of an infant crying for its dead mother. If not voluntary, then taxes are coercion, violence. Is this not slavery?

> *"The trade of governing has always been monopolized by the most ignorant and the most rascally individuals of mankind."* Thomas Paine(1737-1849).

I am reminded, ruefully and too often, of humorist Will Rogers, "Good that we don't get all the government that we pay for." It looks to me that if the governments of 21st Century actually deliver all that we have paid for, surely we will all be killed.

> *"If the government can take a man's money without his consent, there is no limit to the additional tyranny it may impose upon him. With his money, it can hire soldiers to keep him in subjection, plunder him at discretion and kill him if he resists."* Lysander Spooner, 1852.

The financial function of the State is clear. This is to coerce money and resources from people that could not have been obtained by voluntary exchange in the marketplace. The end of Power is to exercise authority over others concerning money and resources that can be exploited for monetary benefit. Calls of "democracy-freedom-patriotism-proletariat-general welfare-the constitution-fatherland-war on terror," are all intended as propaganda to extract money or labor from a conditioned people. The aim of power is control. The aim of control is power.

> *"In order to get power and retain it, it is necessary to love power. Love of power is not connected with goodness, but with qualities that are opposite of goodness, such as pride, cunning and cruelty."* - Leo Tolstoy.
>
> *"Power intoxicates men. When a man is intoxicated by alcohol, he can recover. But when intoxicated by power, he seldom recovers."*
>
> – James F. Byrnes
>
> *"Power is the greatest aphrodisiac."* – Henry Kissinger

Next after the family, perhaps the most fundamental social institution is the market – the meeting ground of human beings in voluntary exchange of goods and services. The weakness of the market is the presence of people willing to use violence rather than voluntary exchange, and those who are willing to breach their exchange agreements. Governments are called upon to use their monopoly of force to settle market disputes. The mistaken perception arises that this institution which employs violence is a good thing,

whereas the market – the system of voluntary social cooperation – although necessary, is perhaps not good.

What has evolved out of this is the system of fiat currency in which the government the right to declare what is money and to manufacture this money. This allows the government to debase its currency through printing press inflation. This leads to destruction of the currency's utility and to its eventual repudiation as a medium of exchange. The money power also means the government determines the meaning of private contracts.

A government which manufactures and owns money and forces it to be the only legal tender can remove all rights of the people simply by inflation through printing press additions to the money supply. In this way it can expand government spending to do whatever it wishes, for example invade a foreign country, without the consent of the people. Money earned is one index by which to measure the amount of my life expended. Therefore, inflation is tantamount to loss of life, starvation-by-embezzlement. It also breeds the moral hazard of excessive debt, knowing that dollars when repaid will be of less value than at the time of loan initiation.

If inflation is an incremental starvation of the individual, it is tantamount to gasoline on the fire of world wide ecological destruction. Major central banks such as the US Federal Reserve and the Bank of Japan – often working in concert – depress the interest rate below the natural risk premium in order to stimulate the economy. Even when they raise interest rates in response to public perception of inflation, they print more money and flood the economy with "new money." This results in serious distortions and irrational investments. It encourages huge, chaotic and wild speculation and waste. The vast pool of paper liquidity stimulates business far beyond normal, actual, rational demand. It permits the so-called "carry trade," pursuant to which funds can be borrowed at a negative real rate of interest, that is a rate below the actual rate of inflation. This in turn results in burning our ecology in a fire of greed.

> *"The few who understand the system...will either be so interested in its profits or so dependent on its favors that there will be no opposition from that class, while on the other hand, the great body of people, mentally incapable of comprehending...will bear its burden without complaint."*
>
> *- A communique from Rothschilds in England to associates in New York regarding the Federal Reserve System*

Every kind of human arrangement is connected in some way or other to money payments. If the monetary system is destroyed, the basis of all human relations is also in some sense destroyed. When governments destroy the market, they in turn destroy human cooperation and peaceful human relations. Currency depreciation enriches the State and those who control it. It allows the State to finance foreign interventions and all manner of mischief without imposing new taxes. This is theft on a grand scale. It destroys human relations through The Lie. War ensues. By a series of emergency proclamations, the government becomes a dictatorship.

Pursuant to the system of manufactured money, it becomes itself an "asset" rather than a temporary unit as medium of exchange. This creates mischief in the function of the market as a natural venue of exchange An "asset" that itself can be bought and sold in speculation, it is divorced from the work product of the human body and leads to divorce from nature as source of our sustenance. Alienation from nature results in psychic disconnection from our own self and from others, disrupting our interdependency and leading to the anomie so evident in society.

" By a continuing process of inflation, governments can confiscate, secretly and unobserved, an important part of the wealth of their citizens ... and, while the process impoverishes many, it actually enriches some ... The hidden process engages all the hidden forces of economic law on the side of destruction, and does it in a manner which not one man in a million will be able to diagnose." – The Economic Consequences of Peace, John M. Keynes, 1919

All protection given to individuals by constitutions and bills of rights is extinguished when the State has power to destroy the meaning of inter human relations by undermining the system of money and exchange which is called the market. This is violence. The perpetrators sitting in legislative halls are immunized from consequences of their actions, protected by sovereign immunity. Thus the nominal function of State – to provide security to citizens – is violated by the State itself. A prime example of this is the confiscation of all private citizen gold by President Roosevelt in 1933, followed by an immediate government-decreed increase in price of gold amounting to about 20% reduction in purchasing power of the dollar. There was no way for the citizen to protect himself against this grand theft.

"Give me control of a nation's money and I care not who makes the laws.

– Mayer Rothschild

"The best way to destroy the capitalist system is to debauch the currency. By a continuing process of inflation, governments can confiscate, secretly and unobserved, an important [part of the wealth of their citizens."

– Lenin

"The power to tax involves the power to destroy."

- Supreme Court Chief Justice John Marshall

My personal experience is that being forced to rely on a man-made system - arbitrary and gorged on corruption as it is - generates anxiety, frustration and resentment. The more distant and tenuous is one's connection to earth and the web of life, the greater is the tendency to insecurity.

From the premise that an individual has an inalienable right to life, it follows that he must have an indisputable right to the product of his labor. This is the most basic property right. The absolute right to the product of one's labor follows from the right to life because one without the other is meaningless. The means to stay alive must be identified with life itself. If the State has a prior right to the product of my labor, it has usurped my right to life. In addition to this, if the State uses my taxes for war, it has robbed me of my moral agency. It has violated my soul.

"Remember democracy never lasts long. It soon wastes, exhausts, and murders itself. There never was a democracy yet that did not commit suicide."

– John Adams, 15 April, 1814

Borrowing from the work of Frank Chodorov (*Taxation Is Robbery, 1962)*, I add his thoughts to my personal experience. But first, Gandhi: any end is determined by its means. A historical study of taxation leads to a mess of iniquity. The practice originated as looting, tribute, ransom – the economic purposes of conquest. The barons who put up toll gates along the Rhine were tax-collectors. So were the gangs who "protected," for a forced fee, the caravans on their way to market. These taxations served only to keep a privileged class in comfort and finance their internecine wars. These, like all taxes, amount to a permission-to-live price.

As between indirect tax (attached to goods before they reach the consumer) and direct taxes, the latter is most vicious, for it is a direct taking of one's labor product. The direct tax proclaims the prior right of the State to all private property. Private property becomes a temporary and revocable stewardship. The Jeffersonian ideal of inalienable rights is thus extinguished. Substituted for it is the Marxist concept of State supremacy.

"All politics is grounded in lies, deceits, cover-ups and distortions of reality." – *Butler Shaffer 2 November 2005*

A basic immorality becomes the center of a vortex of immoralities. When the State abolishes the right of the individual to the product of his labor, it appropriates an authority which is contrary to the natural man. It thus establishes an unethical pattern of behavior, both for itself and those upon whom it exerts its coercion. The denial of ownership of one's labor – tantamount to denial of self ownership – arouses a resentment which manifests as perjury and dishonesty. Who among us has been totally sincere and enthusiastic in filling up an income tax form? Men who in their personal affairs would never condone such methods are proud of and are complimented for evasion of income tax laws. It is considered proper to engage the shrewdest minds for the purpose. More degrading is the encouragement by bribes of mutual spying. No other measure in the history of the country has caused such a complete disregard of principle in public affairs, or has had such a deteriorating effect on morals.

The evolution of political exploitation has followed a general pattern: hit-and-run robbery, regular tribute, slavery, rent-collections. In the final stage, rent collections become the primary proceeds of exploitation. The political power is supported by levies on production. The citizen lives for the State which nurtured him. He belongs to the State by right of purchase. Natural man knows by conscience and intuition that he has right of free and unencumbered ownership of the product of his efforts. Observe any family member when another snatches what is "mine."

There cannot be a good tax, or a just tax. Every tax is a compulsion, a violation of person.

Through a process of continuous propaganda beginning in very early childhood and extending with great intensity through twelve years of compulsory public education, we are brainwashed to the point that many cannot see these fundamental relationships.

"The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country. We are governed, our minds molded, our tastes formed, our ideas suggested largely by men we have never heard of. The invisible government tends to be concentrated in

the hands of the few because of the expense of manipulating the social machinery which controls the opinions and habits of the masses. It is not generally realized to what extent the words and actions of our most influential public men are dictated by shrewd persons operating behind the scenes."

Edward Bernays,Propaganda, 1928 (nephew of Sigmund Freud, assistant to Wm. Paley)

"To enforce the lies of the present, it is necessary to erase the truths of the past." – *George Orwell*

The ethics scandals that continuously roil all three branches of the US and Indian governments, as well as scandals of the corporate-government nexus involving war profiteering, adulteration of products, destruction of environment, misappropriation of land, embezzlement and breach of contract are simply too numerous to catalog. There are large numbers of legislators under indictment in both USA and India. Since I am discussing the State in generic form, I'll use some of the data from India because it is more accessible. Data from internet news sources - regarding presently sitting members of Parliament of India - indicate that 29 have been accused of spousal abuse, 7 have been arrested for fraud, 19 have more than three criminal cases pending, 117 have been charged and are under investigation for murder, rape, assault, extortion or robbery, 71 are in default of loans, 21 are current defendants in various lawsuits and 84 have been involved in offenses for which they paid fines.

"It is the big bureaucrats and the corporates who are more corrupt than the poorest of the poor. Corruption has nothing to do with poverty. It has everything to do with greed."

- N.R. Narayana Murthy, Founding Chairman Infosys, Times of India, 19 October 2006

"A Q Khan, father of Pakistan's nuclear black market, will remain off-limits to the Americans. That's because Khan has Musharraf by the short hairs, having hidden evidence of Musharraf's complicity in nuclear deals with Iran, North Korea and Khan alone knows who else."

- Ramananda Sengupta, rediff news, April 2005

As will be discussed in material to follow, this all-too-typical game of political blackmail shows how national and world events are shaped by power relations among individuals. We are at their mercy. Similarly-situated

counterparts in America are the people who sweat us at law to keep themselves in power, to send our children off to be killed in some atrocious war whose purpose is to enrich bankers and defense industrialists and politicians. These are the people who regulate our lives to the smallest detail, who in many cases decide whether a child far away will eat rice, or wheat, or nothing at all. It is amazing that we buy into it.

Gurcharan Das (Foreign Affairs, July/August 2006) says, "The Indian State no longer generates public goods. Instead, it creates private benefits for those who control it. Consequently, the Indian State has become so riddled with perverse incentives ... that accountability is almost impossible."

> *"One of the saddest lessons of history is this: if we've been bamboozled long enough, we tend to reject any evidence of the bamboozle. We're no longer interested in finding the truth. The bamboozle has captured us. It is simply too painful to acknowledge – to ourselves – that we've been so credulous."*
>
> *– Carl Sagan*

> *It's just as difficult to detect an official's dishonesty as it is to discover how much water is drunk by the swimming fish."* *– Chanakya*

It is my perception that if you follow the money, you'll find that the game is to generate war, finance both sides at interest (all war is debt financed), then finance reconstruction at interest. Using the model of the Treaty of Versailles after WWI, the seeds of the next war and the next financial cycle are carefully planted in the "peace plan" that is promulgated for public consumption after the war. It is an endless circle of cannibalization, using human beings as cannon fodder in wars whose purpose is massive transfers of wealth to the already-powerful.

> *"The tradition among financiers of profiting from both sides of armed conflict; the formula by which war is converted into debt and debt converted back into war."* *- Griffin, The Creature From Jekyll Island,1994*

It seems to me that our so-called "lawmakers" are in fact a gang of thieves and murderers who meet in congress to fight over division of spoils and to perpetuate the system of "sweat them at law" in order to keep the public trough full. At this trough they feed on the social body like so many leeches. The only difference is that "lawmakers" have the power of selective mass murder of their intended victims.

> *"It is nonsensical to consider the institution of a State as a solution to the*

problem of possible conflict, because it is precisely the institution of a State which first makes conflict unavoidable and permanent."

– *Hans Hermann-Hoppe, 16 March 2006.*

Since the advent of settled agriculture, men have fought over the means of production, beginning with land. Control of the minds of others was a tool of the ruler-priesthood alliance to facilitate control of production. We have now evolved to a "knowledge" economy. "Things" are represented by symbols, and knowledge workers manipulate symbols. The battle has become for control of information, perception and knowledge. The ultimate means of production being the mind, the battle is for control of the mind itself. The mind is the ultimate "property right" which must be defended against the powers of the Corporate State.

I believe our situation is much more dangerous than most - or even perhaps any of us - can understand. Powerful men are planning to manipulate consciousness itself. We face a direct confrontation with the "Dark Side" of human consciousness. Individuals who have enlisted with the dark side now have under their control weapons with power of annihilation, both quick and slow. Quick is represented by nuclear-biological-chemical. Slow is represented by control of the genetic material of the world's food supply. Genetically modified "designer-human" cloned for particular purposes such as war is not far below the horizon of future. Mental conditioning via mass media is the anesthesia by which we are benumbed to the future being planned for us.

* * *

HOW – ACTUALLY – DOES THE STATE WORK?

"Communism is power based upon force and limited to nothing, by no kind of law and by absolutely no set rule."

– Lenin's Collected Works, Vol. XVIII, page 361

"Solicitor General Ted Olson has described the process: 'There is no requirement for the executive branch to spell out its criteria for who qualifies as an illegal combatant. There will be judgments and instincts and evaluations and implementations made by the executive that are going to be different from day to day, depending on the circumstances.'"

"In other words, what is safe to say today, might imperil your freedom or your life tomorrow. You can never know if you are on the right side of the law, because the 'law' is merely whim of the leader and his minions: their 'instincts' determine your guilt or innocence, and these gut 'feelings' can change from day to day. This is now, formally and officially, the guiding principle of the United States government. And underlying this edifice of tyranny is the prerogative of presidential murder."

"Perhaps the enormity of this monstrous perversion of law and morality has kept it from being fully comprehended. It sounds unbelievable to most people. But that is our reality. To overcome what seems to be widespread cognitive dissonance, we need only examine the publicly available record. There is nothing that any ordinary citizen could not know – if they choose to know it."

"Bush signed orders allowing CIA assassins to kill targets without seeking presidential approval. Nor is it necessary any longer for the president to approve new names added to the target list…the 'security organs' can designate and kill as they see fit. There is no way of knowing how many people have been killed by American agents operating outside judicial process. Most of the assassinations are carried out in secret: quietly, professionally… the death squads are able to operate clandestinely, using a full range of official and non-official cover arrangements to enter countries surreptitiously." - *From truthout.org, October 2006*

Adolf Hitler: "My feelings as a Christian point me to my Lord and Savior as a fighter."

- April 1922

George W. Bush: "I trust God speaks through me. Without that, I couldn't do my job."

Adolf Hitler: "...And in this hour we sink to our knees and beseech our almighty God that He may bless us, that he may give us the strength to carry on the struggle for the freedom, the future, the honor, and the peace of our people. So help us God." – Address to the German people March 1936

George W. Bush: "God told me to strike at al Qaeda and I struck at them, and then He instructed me to strike at Saddam, which I did ..." – as reported by Palestinian leaders to whom Bush spoke after the Iraq invasion.

There you have it, folks. In a nutshell, the nine quotes above tell us our place in the system: do as you are told, or we will kill you. The rest is all detail. One nuance of history might be high- lighted for the reader. The men who possess these powers of life and death have rather consistently exhibited patterns of psychopathic behavior in the form of mass murder and torture. In addition to Bush, Hitler and Lenin quoted above, you might consider, among recent others, Mussolini, Stalin, Truman, Mao, Suharto. The list continues ad nauseam through history. Hierarchical power structures appear to be an evolutionary non-survival dead end for humanity.

"And so, to the end of history, murder shall breed murder, always in the name of right and honor and peace." – *George Bernard Shaw, Caesar and Cleopatra*

"Since the State is always an agency which must use force, we have noted it derives its power from compulsory unification. All persons under its jurisdiction are compelled to agree with whatever the State does. The agreement can be enthusiastic, tacit, or reluctant. But the agreement must be there. Power, to be effective, cannot permit exceptions."

– *Robert Le Fevre*

My Experiential Observations of Power (abridged)

I've served my country in foreign war zones and returned to face the derision of protestors whom I was supposedly "protecting." I have rotated myself from resentment to an understanding that they were correct. That my friend who chained himself to other war protestors while they burned their draft cards was a braver man than I. For them it had worked. Neither conscripted nor prosecuted, they were too hot to handle. I had arrived at a deep respect for the moral competence and physical courage of my young friend. Nonviolence is not for cowards.

I saw "over there" some of the same big construction contractors who, after merger and consolidation, are now gorging on Iraq war profits. I recall a naval leadership journal which carried photos of a French tank mired in a rice paddy circa 1948, alongside a photo of an American tank mired in a rice

paddy circa 1968. Images of a killing field, stalked hyena-like by cold-blooded central bankers and their political consorts. The dead are but abstractions reported to a balance sheet as corporate dividends. Political payoffs are footnoted as "other expenses."

Today we are viewing the updated remix as "Shock and Awe" murder-every-living-thing-from-a-safe-distance. It would pound the earth itself into submissive dust on the Emperor's shoes. An imperialist gone mad in its greed for oil, for corporate dividends, for unlimited power, its mass murder spares not woman nor child nor cow. The revolving door of power brokers rotating between government-defense contracting-banking leads to the same bloody dead end, generation after generation.

> *"The oldest and most certain conspiracy on earth is the conspiracy of rank stupidity."* – *James Sinclair, 2006*

Of Power, this much I know from experience both over and under:

* It aggrandizes itself, feeding upon everything in its path
* It comes as corporate CEO and abusive husband, as admiral and chairman, as dictator and patriarch
* Greed is its energy and cowards it crushes, although itself cowardly
* Courage it cannot withstand, especially moral
* It corrupts absolutely kindness into cruelty
* It knows no limit of acquisitiveness
* It attracts the corruptible and the corrupt
* It is pure evil in the hands of no matter whom
* It usually wears a mask
* In the five generations with which I have had direct contact it has brought misery, murder, rape and pillage
* And the nuclear bomb

The battle is for the mind of man. The prize is no longer in vanquishing some "other." The battle is either all against all or all for all. There is no "other" to conquer. We are all in it together. We either grow a garden together or we cannibalize each other in the course of turning the earth into a desert. We can either plant trees together, or race to be the last person standing to cut down the last tree.

WHAT THE STATE IS

"You get the same order of criminality from any State to which you give power to exercise it. ***Whatever power you give the State to do things for you carries with it the equivalent power to do things to you."*** *- Isabel Paterson, New York Herald Tribune*

"The State enjoys a monopoly not only on the lawful use of violence, but on the power to define the extent of its authority."

– Butler Shaffer,17 March 2006.

According to German sociologist Franz Oppenheimer, there are two mutually exclusive means of livelihood. One is to work and earn from production and exchange. This he called the "economic means." The other is by seizure of another's goods or services through force and violence. This he termed the "political means."

He then defined the State as the organization of the political means. It is the systemization of the predatory process over a given territory. Contrary to crime, which is sporadic and uncertain, the State provides a "legal," orderly, systematic channel for the predation of private property. It renders certain and secure the lifeline of the parasitic caste in society. Since production must always precede predation, the free market is anterior to the State.

The State always seizes and retains certain crucial "command posts" of the economy and society. These include a monopoly of violence, monopoly of ultimate judicial power, gateways of communication and transportation, monopoly of the monetary system (central bank), and education – to mold opinion of its future citizens.

(from Rothbard, *The Anatomy of the State, 1974.*)

A brief examination of origins reveals the fact that all States are coercive. This constitutes *prima facie* evidence that they originated in and perpetuate themselves by violence. 0

"State criminality began when the first predatory group of men clustered together and formed the State. It will continue as long as the State exists because the State is fundamentally anti-social, fundamentally criminal. The idea that the State originated to serve any social purpose is unhistorical. It originated in conquest and confiscation – that is to say, crime. It originated

for the purpose of maintaining the division of society into an exploiting class and a dependent class – that is, for criminal purposes. No State known to history originated in any other manner, or for any other purpose. Like all parasitic or predatory institutions, its first instinct is that of self-preservation. All its enterprises are directed first to this, and second to increasing its own power. For the sake of this it will, and regularly does, commit any crime which circumstances make expedient. In this regard, no "Democratic" State practice differs from Marxist State practice, Fascist State practice, or any other. State practice is State practice."

- Albert Jay Nock, *The Criminality of the State, March 1939.*

Nock examines our tendency to take things for granted and to operate from assumptions. He notes a poor understanding of the fact that, just as the State has no money of its own, it has no power of its own. All its power is acquired either as confiscation from the people or gift from the people. There is no other source from which State power can be drawn. Every acquisition of State power, whether by gift or seizure, leaves people with correspondingly less social power.

He says also, "The sole *invariable* characteristic of the State is economic exploitation of one class by another." Class exploitation is usually associated with Marx and Marxism, but in fact "liberals" developed class analysis before Marx. The theory is attributed to the French liberals Charles Comte and Charles Dunoyer. Their theory says that class and exploitation arise the moment a taxing authority comes into existence. At that point the emergence of two groups arises: tax-producers and tax-consumers. Taxation is the epitome of exploitation. One group labors on behalf of another – the fruits being expropriated by and for the political class. (The above excerpts from Sheldon Richman in *Freedom Daily, March 2006*).

"All of the great governments of the world have been of this character. They have been mere bands of robbers who have associated for the purposes of plunder, conquest, and the enslavement of their fellow man. Their so-called laws have only been such agreements as they found necessary in order to maintain their organizations, to act together in plunder and enslavement, and in securing to each his agreed share of spoils."

– Lysander Spooner, 1882

ORGANIZATIONAL DYNAMICS OF THE STATE

"Total war is the invention of the modern State." – Micabel Rozeff, 2 August 2005
"Since a human being has no power to create life, he has, therefore, no right to destroy life."
- T. N. Khoshoo, 1995

The State as an organization keeps on running with periodic changes of management called elections. Because of its ability to make laws and impose taxes, its power is limited only by the tolerance of the people for their exploitation. The State can coerce its members without reciprocal consequences. It operates without fear of reprisal. It can use aggressive force to make others do things against their will. Its "managers" are protected by sovereign immunity. Because it both rules and taxes, it suffers no agency costs for its errors: it simply shifts the cost to taxpayers.

> *"To force a man to pay for the violation of his own liberty is indeed adding insult to injury. But that is exactly what the State does. Read the Congressional Record; follow the proceedings of the State legislatures; examine our statute books. Testing each Act separately by the law of equal liberty, you will find that a good nine tenths of existing legislation serves not to that fundamental social law, but either to prescribe the individual's personal habits, or worse, to create and sustain commercial, industrial, financial and proprietary monopolies which deprive labor of a large part of the reward that it would receive in a true free market."*
>
> *– Benjamin Tucker, 1890*

The US is not a contractual State in the sense of an organization owned by its principals, the citizens. It has become a predatory State in the sense of a corporation owned and operated by a small group. This evolution was made inevitable by the weaknesses of the Constitution and actions of the power brokers and legislature. Rozeff (3 August 2006) estimates that the top management group of USA comprises between 15 and 60 members. These members rotate in revolving door fashion between and among various centers of social and political power. The figureheads and mouthpieces – the Kennedys, Nixons, Clintons, Bushes – are all fungible, each can be replaced by another without perturbing the system. In this manner do elections always come to a choice between two morally indistinguishable candidates. Likewise, no matter who you vote for, the political establishment always gets elected.

A few dozen people control the vast bureaucracies. The State's power depends upon holding the loyalty and obedience of these career employees within the power structure. This is done by passing out special privileges and emoluments. Napoleon noted the amazing lust of men for awards and decorations. The final tool in the arsenal of control is to heap honors upon them.

Rozeff argues that the State lowers the cost of immorality, and people subsequently demand more State. When the do occasionally resist, they face an "immortal" foe that owns the law-making power and can use this power to lower the cost of immorality. The State's existence lowers the cost of immoral behavior. People will rationalize their greater demand for immorality with new ideas of right and wrong. They will come to worship authority, equality, the use of force, and power. They will move away from self-reliance, responsibility, obligation to elders and the disadvantaged of society. They will accept, even enjoy their new situation. **The State corrupts morals and human beings.**

> *"Buy the law-makers, buy the laws, and you become the law itself. That is the definition of corporate freedom."*
>
> *– William Rivers Pitt, truthout.org, 2 July 2006*

Rozeff continues with a logical listing of how the State weakens society.

* The State's power is desirable to many in itself and for what it can enable. It is a focal point for any group that wishes to gain at the expense of others by using State power. The State's existence arouses political competition form the levers of power that diverts people from productive activity to theft from others.
* The State's existence provides incentive for expansion of power that can be used for one man's gain at expense of another.
* The State is an endorsement of immoral behavior (theft) that is declared legal. This encourages similar behavior within society.
* State monopoly over law and justice in itself weakens society. Individuals must use the State to settle disputes, thus losing the remedy of private institutions to mediate justice. They lose pathways of communication, consort and cooperation with each other. They can no longer forgive trespass in a regime of State prosecution. Capacity of love is lost.
* State-made law displaces deeper and more permanent sources

of natural law, thus cutting ancient roots and destabilizing society.

* The State offers opportunities for gain available to its "management class." This not only fosters immorality, but provides incentive to keep on increasing the State's power.
* The State leverages its power by exploiting the natural weakness of mankind. In order to increase its domination, the State lowers the cost of immoral behavior by making it officially legal. It fosters immorality by making it a group action for which the individual is no longer held accountable. When the price of immorality is reduced, society then partakes of or demands more such immoral behavior.
* States, being long-lived, can afford to lie in wait, watching, probing, always ready to amplify any lack of virtue or weakness in society. Such weaknesses include failing to take responsibility for one's own life, shifting burdens to others, extracting unearned benefits from others, excessive fear or greed, desires for revenge or domination, communal rivalries with friction and hatred, exacerbating racial or class prejudice.

He discusses how the State maintains power. The rulers constantly try to lower their costs of dominating society. Some means in current practice include (I have made some additions):

* Removing constitutional checks and balances
* Subverting the Bill of Rights
* Abrogation of Habeas Corpus
* Secret police and spying on citizens
* National identification cards
* Tax withholding from earnings
* Creating and exacerbating fears of terrorism
* Deceiving the people with propaganda
* Failing to deliver on promised programs
* Ballot access control
* Rigging of electronic voting machines
* Public smear of dissidents (eg, "they are soft on terrorism"
* Creating error of psychological identification. Merging of the natural identity of persons with their culture into identity with the State

* Error of attribution. Promote the tendency of logical error of attributing economic or social progress to the State
* Illusion of order, playing on the fear of anarchy. Fear of one's fellow man fosters support for the State
* Illusion of security. State has no resources other than what it takes from the people, thus actually increasing their insecurity. Aggressive foreign policy further increases actual insecurity, although propaganda makes it appear the opposite.
* Vicarious pleasure of power. People who identify with the State feel good when it exercises its power and domination
* Lust for power and wealth that the State can bestow its loyal minions
* Simple miscalculation. People think the State is a good deal because they don't see or cannot calculate costs.
* Hope – that the State can mitigate various evils
* Propaganda and encouragement of gullibility and ignorance.
* Creating obstacles to finding the truth
* Classifying government documents as "secret," beyond view of the people
* Falsification government statistics on employment, commerce, money supply, debt, balance of payments, inflation, mortgage lending funds
* As per Representative Jim Cooper's new book (August 2006), keep two sets of books - a private citizen would go to jail for these and many other routine government abuses.
* Diversion of Social Security Trust funds to general operating budget
* Creating and financing sub-rosa "off -budget" government operations
* Printing press expansion of money supply through the Federal Reserve
* Direct State intervention in the market through the "plunge protection team" and the "market stabilization fund"
* Innumerable laws and regulations to create economic incentives and disincentives in order to channelize subjects' efforts to the State's ends: "social engineering."

* Money and banking regulations that place the citizen under surveillance and control the movement of money
* Offloading agency and overhead costs onto the private economy, such as for collection of sales taxes, deduction of payroll taxes and social security contributions
* Making spies of private citizens through banking regulations that require surveillance of customers and filing "Suspicious Activity Reports" for any "unusual" transaction

It will be of little avail to the people, even that laws be made by men of their own choice, if the laws be so voluminous that they cannot be read, or so incoherent that they cannot be understood... if they undergo such incessant changes that no man knowing what the law is today can guess what it will be tomorrow ...Public instability gives unreasonable advantage to the sagacious, the clever, and the moneyed few over the industrious and uninformed mass of the people. Every new regulation concerning commerce or revenue, or affecting the value of different species of property presents a new harvest to those who watch for change and can trace its consequences. A harvest raised not by themselves, but by the toils and cares of their fellow citizens. Thus are laws made for the few, not for the many." James Madison, Federalist 62

The goal of power acting through the State is to increase its domination of society. This requires aggression against society which the citizens will at some point resist, often because of the economic burdens imposed to support power. Power does nothing economically productive – it is a parasite. There is an incentive to fool the people, who greatly outnumber the power elite. There are incentives to improve the technology of domination and to raise the costs for citizens to mobilize any resistance. A few of the many means of domination are listed:

* Direct, raw violence perpetrated by the State
* Onerous laws and laws so complex that no one can understand – you are never safe from "breaking" the laws, so numerous you cannot possibly be cognizant of them
* Inculcate "ignorance of the law is no excuse"
* Make public examples of lawbreakers by issuing long sentences
* Arbitrary imprisonment of innocents to make people afraid of power
* Random and capricious police violence to induce fear in the people

* Propaganda, lies and censorship
* Concealment of true aims, actions and results thereof
* Cast blame on others when things go wrong
* Control of education to mold the minds of youth
* Break up families by creating dependency on State welfare programs
* Spy on dissidents - install nationwide surveillance
* Inculcate obedience as a primary virtue
* Raise false fears and pretend to mitigate them
* Conflate the State with country and love of country
* Appeal to popular values like equality, universal health care, "no child left behind"
* Make side payments to key individuals or segments of population to create belief in a "free lunch"
* Spread the false belief that the subjects control the State, own it or are the State, and that the president or leader is hired by the voters
* Pursuant to existing statutory National Emergency Powers of the President, delegate to him the authority to seize property, organize and control the means of production, seize commodities, restrict travel, take control of the stock exchange and more ....
* Take control of necessary goods and services that entrench the State in delivery of essential needs
* Rely on tyranny of status quo to maintain laws
* Use blandishments and rhetoric as tools of conditioning
* Target selected segments for scapegoat – dissidents; the wealthy; drug addicts; activists; tax-dodgers
* Exaggerate government role in fulfilling needs of individuals and society
* Disarm the populace
* Increase ignorance and gullibility of the citizenry
* Portray State as crucial to society and order and security
* Conceal the costs of government
* Conceal the facts and effects of government interventions

* Portray State as up-lifter of mankind, savior of the masses and downtrodden
* Spread false belief that State speaks and acts on behalf of and for the people
* Spread belief that State agents have been hired by the people to do a job
* Absorb or co-opt creative power centers in society
* Divide and rule – create factions and communal disharmony
* Use payoffs and favors of all sorts to keep people quiet, to create obligations, to blackmail (see, eg, Perkins, *Confessions of an Economic Hit Man*)
* Inculcate the conditioning that it is social duty to accept State dictates even when you disagree, that majority rules – sometimes you get your way, sometimes the other guy gets his way – but we're all one country, all in it together
* Suppress speech and communication (partly through threat of pervasive surveillance)
* Enlist, co-opt and corrupt the press – buy them if necessary
* Bestow public honors and emoluments on those who serve the State agenda
* Distract public attention with falsified reports of external threat
* Distract the public with a culture of "bread and circuses"
* Bureaucratic impediments to access and to finding the truth
* Executive orders that allow State seizure of private property
* Executive Orders that legalize corporate collusion with government and concealment of records thereof
* The list could go for longer than I have life remaining ....

STOP PRESS UPDATE

23 October 2006

"With mid term elections pending 7 November, the following political moves are clearly possible during October, when the Bush Administration would act or fail to act for its own self-preservation. (1) Washington's "neo-cons" prevail with their plan to bomb Iran and immediately declare Martial Law or a state of war in the US in order to stem dissent and the possibility of Bush-Cheney indictment for war crimes; (2) Israel bombs Iran, alone.

Intelligence sources say this is under consideration; (3) Israel bombs Iran with US help and both declare state of war; (4) These events will result in immediate foreign exchange controls; (5) Russia invades Abkhazia and South Ossetia to position itself for invasion of north Georgia. With Bush facing electoral uncertainty, October would be ideal time." – *From the widely read International Harry Schultz Newsletter.*

This is not mentioned out of a concern for unfolding current events. It is offered here only as a window into highly respected advice (ranked second internationally by Hulbert Financial Digest) which is used on a daily basis to guide investment and operating decisions of major investors and corporate managers. For me, there are three important ramifications: first, the utter suicidal madness into which the Nation-State system has drawn us; secondly, the fact that the Nation-State system itself is a condition of anarchy; thirdly, the utterly outrageous situation of the actual survival of a humanity comprising around six billion souls being placed in jeopardy by the arrogance of a small cabal in Washington driven to maintain its power.

END OF NEWS FLASH - RETURN TO TEXT

* * *

In a Parliamentary or Congressional legislative system, the real goal of its members is to enrich themselves and their clients. Our human energy applied to natural resources produces "income." Congress imposes taxes to take as much as the people will tolerate without revolt. Owning the income stream is tantamount to owning the person. In this way, it can be said that Congress owns us. It declares war against people with whom we have no quarrel and who are no threat. It enters international trade agreements, imposes economic sanctions on selected self-created "enemies," it regulates labor, commerce, the content of our food, the materials in our homes, the water we drink, the air we breathe, the education of our children, the price of milk, the crops we grow and the fields we lie fallow. After deduction of part of us owned by the government, there is very little left over for ourselves.

> *"Our electoral system is nothing less than a massive influence peddling scheme where both parties conspire to sell the country to the highest bidder."*
>
> *Senator John McCain, 7 July 2006*

> *"The Senate is brothel. Access is sold to special interests. They write the bills and we vote for them."*
>
> *- Senator Ernest Hollings (D-SC), after retirement*

A personal incident – very small for the world, but big for me - provided me a tiny, tiny glimpse of the rotten legislative core. I was working as a geological consultant for an Alaska Native Tribe during the Alaska Native Claims Settlement Act legislation. For this I became a registered lobbyist and spent considerable time in Congress and with several members of the Cabinet. I was constantly in the company of a cadre of high powered lawyers.

It was a very intense time, living out of hotel rooms in Washington. One of my firm's partners and I took turns in a watch-standing rotation. A piece of legislation affecting my client required conformation between the Senate and House versions of the Bill. This had been done in a joint legislative conference committee in which our lawyers had participated.

It was late at night and there was a rush to have the Bill typed in time to meet the printing deadline for next day's Congressional Record. The draft Bill was handed to one of our lawyers for conveyance to the stenography section in the basement of Congress. He arranged to have the final typed version altered in favor of our client. Metes and bounds land descriptions as well as acreage figures were changed in the draft that went to the typists. This became the law of the land. Oil as well as mineral-bearing lands of astronomical value moved from the public domain to the hands of a private corporation.

This event occurred on my partner's watch. He reported to me his eye-witness account. This experience as a young man - together with the lies of Congress swirling all around me and delivered right to my face - resulted in complete disillusionment with the government which had sent me overseas to war.

I had been so naïve, so gullible. The "patriotism" conditioning had penetrated deep within. This kind of disillusionment is a violation of the person – you have come to identify yourself as "American," along with having been taught that in America - land of the free and home of the brave – these things are not done. It is an assault on your self-identity. It is unforgettable.

The constitution bequeathed monopoly powers to the central government. The powers to tax and regulate can destroy any citizen opposition. The people were enslaved right from the start. The practical reality is that we the people are ruled by a swirling churn of power relations among individuals. The executive branch possesses the power to act and command. It is smaller and more united than the legislative. It will gradually assume dictatorial power, with legislative in the role of rubber stamp. When

the chief executive issues orders, what can Congress do? What would it want to do, since its members are being fed from the same trough?

Organizations built solely on power relationships have great scope for destruction. Those who aspire to power tend to be overly aggressive, rapacious, cruel, opportunistic, manipulative and violent. They are willing to gamble the lives and fortunes of those whom they rule. They exhibit an attenuated moral conscience.

The trail toward progressively increasing power leads ultimately to the person who regulates others, but is not himself regulated. **The fatal design error is Sovereign Immunity.**

The following observations are based upon the published works of Michael Rozeff. The political game is a game of power relations among individuals. Politics is about getting and using power. Power leads to taking. Like other human drives, power thinks in terms of loss and gain. The primary goal is self-preservation and security – that is, prevention of loss. Gain is measured by increase of power and wealth. Power thinks in terms of force and taking. Politics is always about taking from some and giving to others. Politics leads to theft. Politics becomes theft itself.

Those who have power seek more power. Therefore, politics sponsors growth of power. Once a power structure is created, such as a State, it will try to increase its power. Power corrupts and will increase the desire for more. Since power corrupts, it tends to attract the corruptible. Even if one or a few men near the top become satisfied, there are many men in the State clawing for more power, so the game will not change.

Once a political power structure has been established in a society that condones it, competition for that power arises. Since there is always a demand for more power, the laws of supply and demand dictate that competition for power will arise. Therefore, politics begets competition for power.

Any balance of power in the competitive situation will be only temporary. Individual power-seekers will be constantly using every advantage and opportunity to move toward the dominant position. Therefore, politics generates concentrated centralization of power. Politics motivates attempts to concentrate power in as few hands as possible. Taken to its logical limit, politics would produce a society with one man ruling over everyone else.

"Power is evil in itself, regardless of who exercises it."

- Ludwig von Mises

"Every dictator plans to rear, feed and train his fellow men as the breeder does his cattle." *- Ludwig von Mises, in The Quotable Mises, 2005*

The American presidency has such immense concentrated power – of destruction – as to be almost incomprehensible. He has nuclear weaponry sufficient to destroy vast stretches of earth and perhaps mankind itself. In this sense, the president owns us, or at least has an option on our lives. It is his choice we live or die.

> *"There is a danger from all men. The only maxim of a free government ought to be to trust no man living with power to endanger the public liberty."*
>
> *– John Adams, 1772*

Given the demonstrated psychopathic tendencies of these men, this is a terrifying situation. These men have proven themselves to be far more destructive, and hence far more dangerous than all the "terrorists" put together. It amazes me that our psychological state of denial is so deeply conditioned that we do not forthwith change our system. Taken from Rozeff (*Power Dynamics: Four Theorems, 19 Sept 2006*), the following quotation from Robert Yates in Anti-Federalist No. 17, circa 1787:

"Besides, it is a truth confirmed by the unerring experience of ages, that every man and every body of men, invested with power, are ever disposed to increase it, and to acquire a superiority over everything that stands in their way. This disposition, implanted in human nature, will operate in the Federal legislature to lessen and ultimately to subvert the States' authority, And having such advantages, will most certainly succeed." (That is, succeed in concentrating power at the center, at cost of the several states).

The State has monopoly of power, which means it has control. Individuals have no control. The State owns options on our lives. My fellow human beings, I submit for your consideration that unless we change this system, we've had it. We are history, toast, finished, soon to be radioactive dust. We are archeological artifacts to be studied by some future mankind that arises from the ashes of Gaia. We must evolve, make a quantum leap in consciousness, or die as a species.

* * * * *

CONSTITUTION OF NO AUTHORITY

I Am Bound By No Contract That I Did Not Knowingly Enter

"The earth belongs in usufruct to the living. The dead have neither powers nor rights over it." *-Thomas Jefferson in a letter to James Madison, 1789*

"If the twentieth century proved anything, it is that the single greatest danger to human life is the thugs of the centralized political State, who extinguished more than 170 million souls during the bloodiest rampage in recorded history." *– Stefan Molyneux, 24 October 2005*

The establishment of a State has historically been the work of particular men and groups of men who are capable and prepared to use violence, together with others who finance the game, and others who are ready and available to manage the entity. It is never done with consensual consent of the people. However, voters are called upon to give an appearance of consent and respectability. Once established, the State becomes a sovereignty that rules over people within a geographic area. This sovereignty will permit no serious dissent. It will employ ruthless violence to put down any serious challenge to its power. The sovereign possesses a monopoly on legalized violence.

I hold that the State has no authority over me, and that I have every right to ignore it altogether.

Human rights – my rights, for I am human – cannot be created by man or his agencies such as government. They pre-exist any institution and are not possessed by any institution as something that can be "granted." Justice and just law are inherent in Nature – in the nature of man and of reality. These rights are intrinsic, inherent, inalienable birthrights. These rights can be discovered through reason and experience. They can emerge in the process of resolving social conflict.

The bedrock on which stand my rights and the equal rights of all others is the inalienable, immutable fact of self-ownership. I alone have jurisdiction over my own body-mind and conscience. Inalienable means they can cannot be taken away, nor can they be given away. How could I assign my will, my moral conscience, my psyche itself to another? It is law of nature that I am

an independent individual possessing free will in respect of my fellow beings.

The source of justice is not to be found in the authority of man's institutions. We must search for it in universal truths, in the laws of nature.

> *"A man's natural rights are his own, against the whole world. Any infringement of them is equally a crime, whether committed by one man, or by millions; whether committed by one man calling himself a robber, or by millions calling themselves a government." - Lysander Spooner, No treason No.1 (adapted from Wendy McElroy essay "Lysander Spooner", 11 February 2006. Material below has also been adapted from her work).*

The principle of majority rule merely divides society into two bodies of people – masters and slaves – thus guaranteeing constant conflict within the polity. In *No Treason No. VI* , Spooner begins, "The Constitution has no inherent authority or obligation, unless as a contract between man and man. The present constitution purports, at most, to be only a contract between persons living eighty years ago. Even those who actually voted for adoption of the constitution did not pledge their faith for any specific time. No specific time was named ... during which the association should continue."

Spooner argues that the so-called crime of treason makes any sense only if the accused lives within a government's claimed jurisdiction, **and only if he has rendered allegiance to be governed.** The government has the burden of proving that consent has been rendered and is still in effect: that is, not withdrawn or expired. Spooner continues:

> *"If, then, those who established the Constitution had no power to bind their posterity, the question arises whether their posterity have bound themselves? If they have done so, they can have done in only one or both of two ways: by voting and by paying taxes."*

He explains why voting cannot collectively bind "the people" or even a particular individual to the Constitution. [[On these points I have a problem with the premise on which his logic rests. For me, "the people" is an absurd oxymoron – there are only individuals churning together in pursuit of their own self interests. There is no such entity as "the people" that is a cohesive unit. To talk about "the people" as a unitary entity is to depart from reason and logic.]] An abbreviated list of his points follows:

* The act of voting can bind only those who vote.
* Most people do not vote in any given election; many people never vote. Therefore, they have not consented.

* To be binding, a vote must be perfectly voluntary, yet a very large number vote in "self defense."
* Taxation is compulsory and many vote only to prevent their money from being used against them.
* Votes for unsuccessful candidates cannot be binding.
* A secret vote provides no legal evidence by which to bind any particular voter to the Constitution.

Spooner concludes, "Therefore, so far as voting is concerned, the Constitution legally speaking has no supporters at all. As to taxes, the payment of taxes being compulsory, furnishes no evidence of voluntary support for the Constitution. Therefore, inasmuch as the Constitution was never signed, nor agreed to, by anybody, as a contract, and therefore never bound anybody, and is now binding upon nobody; and is moreover such an one as no people hereafter be expected to consent to, except as they may be forced to do so at point of bayonet ... it is unfit to exist."

I, Jeff Knaebel maintain that it is the right of any individual person to reject and renounce a government which violates his moral conscience. I maintain that it is my personal right, in this very body, here and now, to ignore the State, and to refuse participation in its actions which violate humanity and life itself. I also declare that the same is my intention insofar as refusal to pay direct tax to any nation-state. There can be no treason if one's first loyalty is to humanity and to life itself. Human life is above Nation-State. Personal conscience and individual moral sovereignty is above State sovereignty. How can the question of treason arise when one refuses to murder innocent women and children? He who claims self ownership can never commit treason because the State cannot own him. He is not the property of the State.

It is clear that in reaching this decision, I have in no way infringed upon the liberty of others. My position is a commitment to non-aggression, to non-violence, to peace and brotherhood. My commandment is Do No Harm, toward which I strive however imperfectly.

From *The Voluntaryist, No.129* I abstracted the following, and extend it into my own arguements. The traditional Hopi argue that the US government has no authority over them because the Hopi never signed a treaty "acknowledging the US government's right of existence." The traditionalists refuse to file any land claims with the government because "we will not ask a

white man, who came to us recently, for a piece of land that is already ours and has been ours since time immemorial." Dan Katchongva in 1951, "We want a right to live as we please, as human beings. We want a right to worship as we please and have our own land. We don't want someone to plan our lives for us, issue us rations, social security or any other dole."

George Yamada wrote," Self-determination is sovereignty of self rule. Self determination means that a people have the sovereign right tom determine and carry out their own destiny without any authority to say whether their acts are good for them or not. Under self-determination a people have the right to make their own mistakes and be accounted for them. The US cannot give self-determination to the Hopi. All it can do is get out of the way. For the truth is, the Hopi want to run their own lives."

A meeting of Elders (August 1955) recorded, "The laws of the Great Spirit must be followed even though they might conflict with other political laws. All instructions of the Great Spirit come from the seed of one basic instruction: You must not kill. You must love your neighbor as yourself. **From this one commandment, to respect and revere life, come all the other commandments: to tell the truth, to share with others, to live together in mutual support, to take care of our children and old people, the sick and strangers, friends and enemies, to abstain from intoxicants and adultery, not to cheat, steal or covet."** In this way the Hopi strive to live according to ideals of peace and cooperation.

Years ago I worked briefly with the Hopi on an agricultural program called The Planting Stick Project. I felt a deep respect for them and I admire their spirit of peaceful resistance.

Like the Hopi, I have not freely entered into a contract granting the American State any authority over my life whatsoever.

A thought experiment: suppose I had been born into a family of slaves. By that accident of birth, have I assigned my right to life and my free will to the slave master? If not, then he holds me by force only. Is this morally valid? Is it not my right to try to escape at first chance? Must I ask his permission to escape, and get my documents stamped? Or, suppose I had been born into a family whose profession was robbery and murder. By this birth have I committed myself to support robbery and murder? Is there any moral or contractual obligation to remain with that family and suffer the consequences of a life of crime? Must I seek permission of the patriarch to

make my escape? Can he rightfully demand identification and travel documents before I am free to move away?

Even in its most equitable form, it is impossible for government to disassociate itself from evil. Furthermore, unless the right to ignore the State is recognized, its acts must be essentially criminal.

Believing the American State to be a criminal operation of nigh incomprehensible scale, and having executed no contract by which it has any jurisdiction over my life, I declare it is my right to renounce and depart from it without obligation. Like the Hopi, I believe the laws of the Great Spirit (for me, the Law of Truth and Nonviolence) are of a higher order than any man-made political law. Pursuant to the application of reason, common sense, mental purification through self-observation (far to go here), conscience, and the felt presence of Love, my highest duty is to do no harm. This means I must not support war in any manner, directly or indirectly through payment of taxes.

* * *

The mere existence of majorities and minorities is indicative of an immoral state. The man whose character harmonizes with moral law is one who pursues his happiness without diminishing the happiness prospects of others. But the enactment of public arrangements by majority vote fosters a society of men otherwise constituted. It implies that the desires of some cannot be satisfied without sacrificing the desires of others *("There is enough for everyone's need, but not enough for even one man's greed." – Gandhi).* It implies that in pursuit of their happiness, the majority inflict an amount of unhappiness on the minority. It implies, therefore, organic immorality.

To counter the prevailing mythology of democratic (majority) rule, let us pose a thought experiment. In view of impending ecological crisis, a legislature - duly elected by public majority - in turn by majority vote enacts that all children born during the next ten years should be drowned. Does anyone think such an enactment would be sanctioned? If not, there is evidently a limit to the power of a majority. Suppose that of two races living together - Celts and Saxons – the most numerous decided to make slaves of the minority. Would the authority of the majority be valid in such case? If **not, there is something to which majority rule must be subordinate. That thing to which it must be subordinate is the law of pure equity – the law of equal freedom.**

By no process can coercion be made equitable. The freest form of government is only the least objectionable form. The rule of many by a few we call tyranny. The rule of the few by the many is tyranny also. The only merit of the democratic form is that it violates a quantum of people less than the majority. (This and the preceding paragraph are adapted in part from Herbert Spencer as found in *The Voluntaryist of Carl Watner, 2006*).

But when the democratic form has been subverted to become rule by corporations rather than human beings, as is now the case, it is clearly not only a violation of natural and moral law, it is manifestly a formula for devolution and demise of the human species. Because they are non-human, corporations cannot perceive, nor calculate nor respond to the ecological costs of their actions. Furthermore, pursuant to sovereign immunity and limited liability, their owners are not accountable for damages to the human commons. There is only one imperative: to earn profit. In this they are both sponsored by and protected by the governments, which they in turn control.

"No human laws are of any validity if contrary to the law of Nature, and such of them as are valid derive all their force and all their authority directly from this original." – Blackstone

"I Smelt A Rat in Philadelphia"

In addition to Spooner, I drew upon the work of contemporary writers - more qualified than I - to verify my intuition that the US Constitution itself is "legally" as well as morally invalid. "Legally" is put between quotation marks because of my layman's perception that the Constitutional Convention was to some extent inventing law. The invalidity was perpetrated by and upon our ancestors (whose words cannot bind us in any case, because of the fact that we were not alive to consent) – pursuant to a game of smoke and mirrors and propaganda.

The Constitutional Convention of 1787 was closed to the public and press. Its proceedings were secret and its members sworn to secrecy. It violated the instructions of the several state legislatures who had intended to amend, but not replace the earlier Articles of Confederation. Its ratification of the document breached the underlying Articles of Confederation pursuant to which the Convention had been convened. The oath of non-disclosure prevented scrutiny by the public and left no paper records for historians to discuss. The most accurate assessment of these scurrilous dealings is perhaps

that of Patrick Henry, who replied when asked why he did not attend the Convention: *"I smelt a rat in Philadelphia."*

Spooner points out that the legislative power created by the Constitution was "a pure usurpation, on the part of those who now exercise it, and not a trust delegated to them." This is proved by the fact that the only delegation of power professed to be made is made secretly – that is, by secret ballot – and not in an open authentic manner. Therefore there is no body of men who make themselves personally responsible, as principals, for the acts of those to whom they profess to delegate the legislative power."

The execution of this invalid delegation is at Article I, Section 6 of the Constitution, which states:

> *"For any debate or vote in either house, the Senators and Representatives shall not be held to any legal responsibility in any other place."*

Spooner wrote (abridged), "This provision makes the legislators constitutionally irresponsible to any body – either to those on whom they exercise their power, or to those who may have secretly professed to delegate power to them. Men who are legally responsible to nobody for their acts cannot be said to be the agents of anybody, or to be exercising any power but their own. For, all real agents are necessarily both to those on whom they act, and to those for whom they act."

"All this pretended delegation of power having been made secretly, none of the legislators, so-called, who profess to be exercising a delegated power, has any legal knowledge, or can offer any legal proof, as to who the particular individuals were who delegated it to him. Having no ability to identify the individuals who professed to delegate the power to him, he cannot show any legal proof that anybody did in fact delegate it to him."

"Plainly a man who exercises arbitrary dominion over other men, and who claims to be exercising a delegated power, but cannot show who his principals are, nor consequently prove that he has any principals, must be presumed in law and reason to have no principals, and therefore to be exercising no power but his own. And, having of right no such power of his own, he is both in law and reason, a naked usurper."

"Inasmuch as the Constitution was never signed nor agreed to by anybody as a contract, and therefore never bound anybody, and is now binding upon nobody; and is moreover such an one as no people can ever hereafter be expected to consent to, except by force, it is perhaps of no

importance what its true legal meaning as a contract is."

Now in 2006, the Constitution, whatever it may have once been intended to be, is reduced to a sham, a façade of legitimacy behind which government actors are enabled to do as they please.

Excerpts from a published letter Spooner wrote to Senator Thomas Bayard in 1882:

* No man can delegate or give to another any right of arbitrary dominion over himself, for that would be giving himself away as a slave. Any contract to do so is absurd and invalid. To call such a contract a "Constitution" does not alter its character as absurd and void.
* No man can delegate or give to another any right of arbitrary dominion over a third person, for that would imply a right in the first person not only to make the third person his slave, but also a right to dispose of him as a slave to still other persons. Any contract to do this is necessarily criminal, and therefore invalid. To call such a contract a "Constitution" does not lessen its criminality or add to its validity.
* The fact that no man can delegate or give away his own natural right of liberty, nor any other person's natural right of liberty, prove that he can delegate no arbitrary right of dominion whatever – or, what is the same thing, no legislative power whatever – over himself or anybody else to any man or body of men.
* This impossibility of any man's delegating any legislative power whatever results from the law of nature by which each man possesses inalienable rights of person and property – self ownership – separate from every other man's inalienable rights of person and property. This law establishes unalterable limits within which every man may rightfully seek his own happiness, in his own way, free from all responsibility to, or interference from his fellow men, or any of them.
* All this pretended delegation of legislative power – that is the so called power of legislators to make laws of their own device, distinct from the law of nature – is therefore an entire falsehood. A falsehood whose purpose is to cover and hide a

pure usurpation by one body of men of arbitrary dominion over other men.

* A secret ballot makes a secret government. A secret government is a government by conspiracy in which the people at large can have no rights.

* To say that the people of this country have ever bound or could bind themselves to any contract whatever, be it the Constitution or any other, and thus to give away all their natural rights of liberty, life and property into the hands of a few men – and that they should make it part of the contract itself that these few men should be legally held not responsible (and not liable) for the disposal they may make of those rights – is an utter absurdity. It is to say that they have bound themselves to an utterly idiotic and suicidal contract.

* To say that the arbitrary and irresponsible dominion that is exercised by the Congress has been delegated to it by the Constitution – and not solely by the secret ballots of the voters (at the Convention) for a temporary period of time, is the height of absurdity – for what is the Constitution? It is, at best, a writing that was drawn up ninety years ago, was assented to by chosen representatives only a small number of men – those few white male adults who had prescribed amounts of property – probably not more than one in twenty of the population.

* Those men have long since been dead. They never had any right of arbitrary dominion over even their contemporaries, and they never had any over us. Their wills or wishes have no rightful authority over us. They neither signed, sealed, acknowledged or delivered - nor dared to do so – the instrument which they imposed upon the country as law. They never, in any open and authentic manner, bound even themselves to obey it, or made themselves personally responsible for the acts of their so-called agents under it. They had no natural right to impose it, as law, upon a single human being.

* Professing to have been established by "we the people of the

United States," it has never been submitted to them as individuals for their voluntary acceptance or rejection. They have never been asked to sign or acknowledge it as their free act and deed. They have never signed, acknowledged, or placed themselves under any obligation to obey it. Very few have ever read, or even seen it. Of its legal meaning – if it can be said to have any – they know nothing.

* Why is it that the Constitution has been allowed to stand for the last ninety years, and to be used for such audacious criminal purposes (eg, the Civil war)? It is solely because it has been sustained by the same kind of conspiracy as that by which it was established – that is, by the wealth and power of those few who were to profit by the arbitrary dominion it was assumed to give them over others.

* These cheated, plundered and enslaved persons have been made to believe that the Constitution had such miraculous power that it could authorize a plurality of male adults extant for the time being – to exercise through their secretly appointed agents an arbitrary and irresponsible dominion over the lives, liberty and property of the whole population – and that this population has no rightful alternative but to submit all their rights to this arbitrary dominion, or else suffer such confiscation, imprisonment, or death as this secretly appointed, irresponsible cabal of so-called legislators should see fit for their maintenance of power.

Our job is to wake up, to come out of the fog of lies and deceit, to call the bluff and end the game. As goes the Kenny Rogers song, *"You've got know when to hold 'em, / know when to fold 'em / know when to walk away."*

I continue borrowing from Spooner, *No Treason: The Constitution of No Authority* –

The greatest danger to our liberty comes from the lawmakers. Every possible law that can be made by lawmakers must give to some more liberty than the law of nature (the law of equal justice) gives them – and more liberty than is consistent with the natural and equal liberty of other persons – or else such law must *take* from some persons some portion of that liberty which the law of nature gives to every human being.

Therefore, every law that can be made by lawmakers must be a violation of the natural rights and liberty of one or more persons.

Therefore the very concept of a law-making government is in direct conflict with our liberty. The only way men can preserve their liberty is not to have any law-making government at all.

* Individual liberty is the only human liberty. "National / Political / Democratic" liberties are not liberty at all except as they preserve individual liberty.
* Individual liberty means freedom from all compulsions to do anything whatever. It means freedom from all coercion whatsoever so long as we harm no other.
* There is a science of liberty which every man may learn, and by which he may know what is and is not his own and every man's liberty.
* Right of individual liberty rests upon immutable Natural Law which no human being can make, unmake or alter. Any human authority that claims to set aside or modify Natural Law is a tyranny and a crime.
* Individual liberty is a natural, inherent and inalienable right that no man can part with, nor delegate to another.
* All human law making – all commands, either by one man or any number of men calling themselves a government - demanding or forbidding anything of any individual, so long as he is not harming others, are false and tyrannical assumptions of authority and dominion. All such are violations of his inherent individual liberty, which must be resisted by anyone who would not be a slave.
* All law-making governments whatsoever – whether called monarchies, aristocracies, republics or democracies – are violations of man's natural and rightful liberty.

Once it is conceded that any man or body of men have any right to make laws of their own invention – and compel other men to obey them – then every vestige of man's natural an rightful liberty is denied.

If any of these natural rights may be taken from him by other men, all of them may be taken. Unless all a man's natural rights are inviolable by

lawmakers, none of them are. There is not one single human right which the US government recognizes as inviolable. It takes men's lives, liberty and property whenever its own purpose is thereby served. All this goes to prove that the government is not voluntarily established by the people for protection of their rights. It is rather a government of robbers and tyrants who claim to own the right to dispose of the people at the usurper's pleasure.

* The State does not recognize the natural right of a man to his own life.

* The State not only denies a mans' right - as a moral being – to express will or conscience of his own as to whether he himself will be killed in battle: it also denies his right to express will or conscience as a moral human being as to whether he shall be used as a mere instrument for killing other men.

* Is it possible to conceive of a more complete denial of all a man's natural human rights than the denial of his right of conscience either a s to being killed himself or being used as an instrument to kill others?

* The State denies the natural rights of human beings to live and move about on this planet – by the fact of its requiring licenses, fees, identification documents, passports, ration cards, building permits, land use permits, property transfer permits, tolls and such a list of restrictions of liberty s to be innumerable. The State asserts that it owns the planet and men may live upon it only by paying the State rent.

* The State denies the natural right of individuals to make their own contracts for buying, selling, borrowing, lending and trading with or marrying each other. The laws arbitrarily prohibiting or qualifying contracts that are natural and just are too numerous to list. All such prohibitions and qualifications deny men's natural right to make their own contracts. *It is by this arbitrary power over contracts that a monopoly of money is sustained.*

* All taxes levied without consent are mere robbery, a violation of the natural right to the product of one's own labor.

* **The State claims the right to kill, and is evidently**

determined to kill, and esteem it the highest glory to kill, all who do not submit to its authority.

* The Supreme Court has said that Congress has power to carry on war for any reason, to any extent, against any people it pleases. Thus it says that the natural rights of mankind impose no constitutional restraints whatever upon Congress in the exercise of their lawmaking powers.

* The Court's underlying assumption is false and tyrannical: that by a certain paper called a Constitution, which nobody ever signed, which few have read, which the great body of people have never seen – the people have all consented to the abolition of justice itself, the highest moral law of the Universe. And further, all their own natural, inherent, inalienable rights to the beneficence of that law shall be annulled, and that they themselves and everything that is theirs shall be given over to the irresponsible custody of a cabal of villains called lawmakers – who care only for gratification of their own avarice and ambition. And further, that this cabal shall be invested with the right to dispose of the lives, liberty and property of all the rest of the people, at their discretion and pleasure.

THE REMEDY OF WISCONSIN IS ALSO MY REMEDY

The Constitution has no inherent authority unless as a contract between man and man. It does not purport to be an agreement among persons now living. Those persons, if any, who gave their consent, are all long since dead. The Constitution, so far as it was their contract, died with them. They had no natural right or legal power to make it binding upon posterity. The instrument does not purport to be an agreement between anyone except "We the people of the United States" *then existing*. It cannot be said that the Constitution formed "the people of the United States" into a corporation extending to perpetuity. No assemblage of men - existing at any one time - has the power to create a legal perpetuity. As a matter of law and reason, this instrument cannot bind its posterity.

Furthermore, according to the present writer, "We the people" is a legal non-entity with respect to making a contract or entering any binding agreement whatsoever. "We the people" is no more than an abstract term for a loose conglomeration of independently acting individuals. It has no intrinsic reality. It is merely a slogan devoid of content. Exactly who is "we the people?" Who signs for and assumes the responsibility and liability of "We the people?" Who steps up and bears the burden of accountability for actions of "We the people?" Where is there any accountable, responsible, liable individual or group of individuals who physically signed or co-signed an instrument and took upon themselves the burdens of its performance?

And still further, in the particular events under discussion, those men who allegedly established an agreement binding upon not only several millions unknown to them (those millions having had no voice or participation whatsoever), but also upon their unborn posterity for all time to come — met and negotiated on behalf of their unknowable clients in secret, and made an oath of secrecy. They left no record of their proceedings, and they signed no document purporting to be an agreement even among themselves, let alone millions of unknowable others and posterity for all time to come.

That "We the people" have put up with this nonsense for so long is truly an absurdity that boggles my mind.

Referring now to *The Politically Incorrect Guide to American History*, *by Tom Woods:*

* A statement by the Wisconsin legislature in 1859 said, "Resolved, that the government formed by the Constitution of the United States was not the exclusive or final judge of the extent of the powers delegated to itself (*I ask, delegated by whom?);* but that, as in all other cases of **a compact among parties having no common judge, each party has an equal right to judge for itself,** as well of infractions, as of the mode and measure of redress. The individual states, being sovereign and independent, have the unquestionable right to judge of the Constitution's infractions; and that **a positive defiance of those sovereignties, of all unauthorized acts done or attempted to be done under color of that instrument, is the rightful remedy."**

Thus I conclude that the maximum possible validity of the Constitution – notwithstanding my understanding and belief that it has no validity whatsoever – is that of a contract among parties having no common judge.

Therefore, just as the state of Wisconsin is an independent sovereignty in relation to the United States, so also am I as an individual. If I am not recognized as an individual sovereignty, then I am a nullity, for all purposes of law and reason a non-living being, an entity to be dealt with as an object or a piece of inanimate property.

And therefore, just as the remedy of Wisconsin is "positive defiance," so also is positive defiance my remedy as a sovereign individual.

The foregoing notwithstanding, my understanding and belief is that the Constitution is of no authority over me, or anyone.

At the end of the day, I return to thesis of Rozeff earlier quoted: the whole game finally comes down to power relations among individuals. Constitutions, legislatures, parliaments and all such are merely facades to create an aura of legitimacy. This comports with my personal experience across a span of years and roles in society including compulsory education, university, military conscription, corporate employee, political party worker, government employee, citizen's commission member, husband, independent entrepreneur, licensed professional, father, private school executive trustee, professional institute office-bearer, registered lobbyist, cofounder of 501c (3)

tax-exempt charitable foundation, community volunteer worker and office-holder, co-petitioner for secession from the union (we came close to a ballot), and emigrant-immigrant.

Moral Logic in Brief

"The essence of State worship requires a double standard. One set of legal and moral standards is used for judging us, the peasantry, and another much looser set of legal and moral standard for judging acts executed in the name of the holy State. The actions of State are of such lofty, noble and quasi-divine character that they must be exempted from the petty moral standards applicable to mere mortals.

"The field on which we are engaged is the human mind. The power of State rests primarily on voluntary submission of its victims, and only secondarily on its guns. The first order of business for our freedom is to reclaim the territory of our own minds from the State." - The Murder of Freedom, Kevin S. Van Horn, Libertarian Enterprise No.347, December 11,2005

I am grateful for the work of Stefan Molyneaux which expresses in terms of logic certain moral arguments which had been previously known to me only as inchoate, somewhat emotional intuitions. The following draws directly from - and incorporates modifications to - his essays of 11 November 2005; 29 November 2005; 12 December 2005; and 3 April 2006.

"In theory, there is no difference between theory and practice. In practice, there is."

"You can observe a lot by just watching." – *Yogi Berra*

Some of the pros and cons around worship of the State run along the following lines:

A centralized State is necessary because there are evil people in the world. However, if evil people exist in society, they will also exist in the State, and be far more dangerous there. Power attracts the corrupt and the corruptible. Protected by State immunity, they will be more dangerous than ordinary citizens.

There are four logical possibilities: all men are moral / all men are immoral / majority of men are moral, minority immoral / majority of men are immoral, minority moral.

In the case of all men are moral, the State is not required to insure security. In the case of all men immoral, the State must not be permitted to

exist. This is because evil people within the State machinery can inflict harm without fear of retribution. In the case of majority of evil men, the situation is the same, because the evil majority will control the State and oppress the minority.

The fourth scenario - of majority of men good, minority evil – is subject to the same dangers because the evil will be more attracted to power and will gain control. However, the dynamics here are more subtle and perverse when applied to a democracy. Because the majority is good, the power-seekers must lie, deceive cheat to gain office. Once in power, they then pursue their own corrupt agendas by force of the military and police. The State remains the great prize for the most evil among men, who as shown by history, inevitably gain control over its awesome power.

Thus the State is a bad plan for humanity in all four scenarios. If there is no evil, the State is not required. To the extent evil exists, the State is far too dangerous to be allowed exist. There seems to be little logic in deciding that the agency to protect us from being overpowered should be the same agency that has already overpowered us. Political leaders require disarmed and dependent populations in order for them to exercise State power without fear of reprisal.

> *'The argument from morality can cost you friends, family, community – approach it with courage, understanding that once you use it, your life will never again be the same."* -*Stefan Molyneaux 29 November 2005*

Molyneaux continues roughly as follows. His first approach is that only individuals are the actors. The "government" never acts, only people within government act. "Government" is only a concept, a label for an aggregation of individuals, just as I earlier stated that "We the people" is only an abstract term for an amorphous grouping that has no intrinsic reality. Thus "the government" - being only an abstract concept - has no ethical cohesion or moral standing. The existence of being, ethical standards, and moral codes applies only to people, not concepts.

Ethical means and moral codes must apply to every actor with equal force and effect. What applies to one must apply to all. Thus, if it is "good" for a politician – acting with the force of State – to take money from you and give it to me, then it is equally "good" for anyone else to take my money and use it according to his discretion.

Going the other way, the converse applies to "bad." If it is wrong for me to steal, it is wrong for all to steal from anyone. If shooting someone who poses no threat is evil in Kansas City, then it is equally evil in Baghdad.

If hiring a hit man to undertake a contract killing is wrong for you and me, then it is equally wrong for a politician to hire soldiers for aggressive war.

The State's capacity for war requires the politicians' ability to coerce (steal) money from some citizens to pay other citizens to murder people. If the President is allowed to do this, why is it limited to him? Why not others? Why does the State make it illegal for the Mafia to murder people? Why is it good only for people wearing certain clothing to be hired as murderers? Is not the State itself simultaneously the greatest enemy of civilized man as well as its own individual subjects who are robbed at gunpoint (taxation) to pay for a war that breeds terrorism and world conflagration hatred?

> *"These days absence of war is regarded as peace. But peace really connotes absence of fear. There would be peace only when no part of the world is afraid of or exploited by any other part.* *-Vinoba Bhave (1895-1984)*

What is the difference between me and the President? Basis my personal experience, I think the difference is in our relationship with The Machine. By merging some actual incidents in my experiences with "VIP's" (multi national corporate), I offer an illustration. We - including the VIP - are in a helicopter crash in high mountains of remote wilderness (I have been twice in this situation). It is autumn freezing rain cold, without food or shelter. Some begin to whimper, others are stoic. We are temporarily of equal status as simple human beings in a situation of extremis.

Whining, one becomes less in the eyes of others. He pleads, groveling. Upon being delivered by rescue back to civilization, the whiner bathes, puts on his power clothes, and re-assumes his imperious ways. We resume doing his bidding because he is Boss of The Machine - he has the money. "He who has the gold makes the rules." Without The Machine - in which his standing was garnered by cleverness and not honor - the VIP would become NIP (Non Important Person). The State is the vehicle which propagates a warped human consciousness and breeds corruption of morality. It must be beat into plowshares. My view.

Molyneaux continues to examine morality by the scientific method. He sets up axioms (I have made modifications throughout). Any valid scientific theory must be universal, logical, empirically verifiable, reproducible, and the simpler the better.

* Morality exists
* Moral rules must be consistent for all mankind
* The more consistent a moral theory, the greater its validity

* The law of equal liberty is the most consistent moral theory
* Therefore, the law of equal liberty is hypothesized as the most valid theory
* This is another way of saying that the law of Nature, which can be discovered by men -and whose fundamental tenet is respect for life - is the most valid theory
* Morality, as liberty, pre-exists human institutions. It is not the possession of one man or group of men to be conveyed to others. It can only be discovered.

It is the common human experience that morality is optional. The sun shines on saint and sinner alike. Although morality is optional, it is not subjective. The effects of moral choices are readily discernable and objective. Humans as living organisms are part of material reality. Material reality is rational and objective.

Going by the *universality* test of scientific theory as applied to morality, a valid moral theory must apply to all mankind equally. It also must be logically consistent, and it must be consistent with empirical observation.

Some examples by Molyneaux: if a moral theory posits that people should not murder, it must have equal application to all people. If certain people such as soldiers are exempt, then one must prove either that soldiers are not people, or accept that the moral theory is false. If theory is altered to say that it is moral for people to murder if someone tells them to - such as a political leader - this violates the axiom of universality. It cannot be argued that it is wrong for some people to murder, but right for others to murder. Since all human beings share common attributes of life, having one rule for one person and the opposite for another is absurd.

Further, if a moral theory provides that a given man must not murder one day or in one place, but is permitted to murder the next day in a different place – say when he lands in Iraq – then the absurdity is even greater. A theory cannot be valid if it is both true and false at the same time. Any moral theory based on principles which are not universal or which are self-contradictory is bound to be false.

A thought experiment on consistency and universality: America is short of oil and the people are restive. Canada has plenty of oil, but is honoring its international sales contracts with other countries. All of its productive capacity is committed elsewhere. The US government floats a "Prosperity Forever" bond issue to finance an invasion of Canada. Would you buy these bonds?

Molyneaux addresses issues of exile which bring theories of logic to bear upon decisions I have made on the basis of conscience and intuition. This is one of the areas where practice trumps theory. In this booklet, I have presented much of my "case." An additional feature from his essay follows.

The State conditions citizens to believe that it "owns" the country, and that the citizens are "leasing" its property on condition of uncritical obedience. Thus, to live in country, you must obey the rules of the State, while holding your tongue and your nose. The State tries to create the illusion of an implicit contract with the government. It is good to remember here that the government is only a concept, and that it is actually comprised of individuals. The government is operated through individual power relations. He closes, "Unfettered allegiance to political power in any form is the root of the moral corruption so evident in the twentieth century where at *least 170 million people* (my figures are higher) were murdered by people obeying government edicts."

A Tragedy Observed – Your Money *And* Your Life

"The law becomes the weapon of every kind of greed. Instead of checking crime, the law itself is guilty of the evils it is supposed to punish."

– Frederic Bastiat, The Law

The following is adapted from a much-admired writer, Carl Watner, who says better than I can,

"Government is the only institution in our civilized society that is able to cover its coercion and use of threats of force in a shroud of mystique and legitimacy. Government is the institutionalization of conquest over people and property. The stated purpose of government is protection. In reality, its purpose is exploitation to extract resources. Governments excel in the use of force and threat – the political means of survival – by combining forceful conquest with ideology. Governing requires that those who govern authorize or commit criminal acts. Through education and propaganda the people are conditioned to accept government as a natural part of their environment. Their demand for government services is what fuels the State. So long as the criminality is veiled by the political process, people accept it without seeing that it conflicts with their basic values. It is concealment of government criminality that is the tragedy.

"Perhaps the tragedy can be made more plain. Look at the daily news. It reports one group or another appealing to the government for its special agenda. The tragedy is that people do not realize it is their own neighbors

from whom they are stealing in order to support their special program. The political process is purposefully impersonal. The secret ballot and the use of majority vote obscure the fact that it is our neighbor – perhaps the struggling widow – who is being threatened at gunpoint if they do not fill the government coffers or follow its mandates.

Few people would directly confront their neighbors with a demand of "Your money or your life!" The structure of politics allows the supporters and perpetrators to conceal – even from themselves – the evil reality of what they are doing. Such is the real tragedy of political government."

- *The Voluntaryist No.79*

"The State is that great fiction by everyone tries to live at the expense of everyone else." – *Frederic Bastiat*

* * * * *

THE INDIVIDUAL AND THE STATE – A FEW QUESTIONS LISTED

by Jeff Knaebel, 25 October 2006

Embedded within the previous text are many questions on the relationship of individual to State.

The following is a shorthand independent list of questions proposed in view of the urgent need to generate the practice of nonviolence at a level sufficient to preclude the self-destruction of our human species.

* What is the most important question we can ask about our survival prospects and plan?
* What is the most urgent question we can ask about our survival?
* Is our crisis moral-spiritual or economic-political?
* Is mankind morally fit to survive as a species? Do we sufficiently love life?
* Does humanity really desire peace above all else?
* Does the State reflect the true nature of Man?
* What would happen if we just laid down the State, like a warrior laying down his sword?
* If we really want peace, it is not difficult. Simply don't make war. Why then, war?
* Can humanity survive without the State? Is the State capable of providing security?
* How can we protect ourselves from predation of the State?
* What is self ownership of the individual and its full scope?
* What are the natural, intrinsic, inalienable rights of the individual?
* What is "society?" What is a majority? A minority? "The People?"
* What is the meaning of peace? What is liberty?
* Can there be peace without liberty?

* What is the State? What is the relationship of individual to State? Is it benevolent?
* What alternative organizational form(s) might be viable survival options?
* What is democracy? Can democracy bring peace?
* What is self government? Anarchy? Is self government without a State possible?
* What is morality - in exact enumerated behavioral terms?
* Where does morality come from?
* What is the moral code of the State?
* What is the most important thing we can teach our children?
* What are the characteristics of Power?
* Should we grant control to an institution whose only moral code is force?
* What are the ethical limits of State power over the individual?
* What is the Constitution? Is it binding on posterity? Is it legally valid? Morally?
* Can one generation bind a succeeding one to its debt?
* Is the concept of "just war" valid? Can war bring peace?
* Does the end justify the means? For the individual? For the State?
* Is aggressive political force a valid and effective means to achieve social goals?
* What is "Strong adherence to truth and nonviolence?" What are its limits?
* Does a peaceful individual have the right to ignore the State?
* Is taxation morally valid? Is there a better way?
* Who owns the human commons? Who decides & who can participate in its disposition?
* Is sovereign immunity a morally valid institution?
* Is the limited liability corporation a morally valid institution?
* Should corporations have the legal rights of persons?
* Is a machine and technology based economy necessarily a good thing for all humanity?

* What are the responsibilities of humans to ecology and other living beings?
* What is our moral relationship with other living beings?
* Is there a valid contract between the State and its citizens? If so, how acknowledged?
* Is the Nation-State a good – or viable – plan for the long run survival of humanity?
* Is institutionalized hierarchy a good and effective long term management methodology?
* What is the relationship between my ethics and that of the power structure over me?
* What is root cause of separation of ethics from politics?
* Should the State be permitted to educate our children?
* What is our deepest existential fear? Does an institutional solution actually exist?
* Does Congress - or the government - own me? The product of my labor?
* If asked, would I voluntarily donate money to support a foreign war of aggression?
* What is a sustainable economic ecology? Is its foundation other than morality?
* Who serves us better: the "anarchy" of the market, or the "order" of the State?
* Is the internal combustion engine a good thing? Is machinery a good thing?
* What is an ecologically sustainable political system? Is majority rule an act of violence?
* Why do we fear freedom?
* Violence is not an option. Is it possible to dismantle the present Nation-State peacefully?

* * * * *

RESTORE AND REVITALIZE THE FEMININE ENERGY OF EARTH

Written for Women Against War, 8 March 2003

In response to these and some of the other notes compiled into this booklet, a lady teacher I have never met emailed me from Chile. She has generously permitted me to share her thoughts.

"I agree with so many of the lines you have written. Particularly touching was the Himalayan shepherd's honesty and welcome - and yes, women taking back their power, dignity, identity and purpose. I've been reflecting lately on how lost we are as a culture, as a people, as human beings, as women and men. I am convinced that is us, women, who have the greatest responsibility in perpetuating society as it is. I'm also convinced that if we free ourselves, we leave no space for man to continue in bondage as well. But still we are so lost. Nonetheless, I am more and more convinced that if enough of us become more aware, if enough of us become more healed, we might just reach the tipping point in evolution to where the energy of healed wholeness will reach everyone. I cannot but hope. If I don't hope, life loses meaning for me."

FEMININE POWER

The mightiest warrior General-to-be
pleads on bended knee,
will you marry me.
And when upon return from killing fields
again will say "Yes Dear"
then O' woman,
use your power.

Women,
take back your lives
your power
and your responsibility.
You gave them away
almost free, unconsciously.

Held in ignorance,
conditioned by the social culture
of male dominance.

Now you are awakened,
you must take back
your minds, your bodies, your power.
Exercise your will to freedom,
recover the family wisdom guidance.
As Mother,
you are first Guru
of the man-child.

Teach your sons love
not fear
For hatred is fear turned inside out
and hatred makes war.
Love alone transfigures hatred
Teach only love,
for that is what you are.

* * *

ON LEARNING WAR

This war began long ago,
when your child's eyes
lost their innocence
in front of the Master Guide.
The guide of every household
the Master Guide Television,
surrogate parent
whose programmed mantras your child absorbs
into the depths of consciousness.
From now he will obey
without thinking.

Born free,
how quickly you leave him
to become a conditioned slave,
servo-mechanism
of the corporate warfare machine.

Buy now, pay later
for your immediate happiness
instant gratification.
Only by having this, or that
as advertised
will you become a man.

Let the next generation pay
for the mortgaged planet -
dry and lifeless ravaged earth.
Manhood is from the brand I wear
who cares for families on the land
sons of the soil?

This war was made
from plastic guns and video games
bought perhaps by Mothers
for their sons of the TV.
MacDonald's Happy Meals
(beef grown where rain forest felled)
and Pepsi ads
(have you seen the village well gone dry?)
warping the minds of Mother's sons.

Washing machines by GE
the ad says
"We bring good things to life."
Left unsaid their annual earnings
from high tech weapons systems
designed to murder
from a safe distance, cowardly.

Might we ask
what do we support
when we buy their stuff?
This convenience is the wages of death.
Your taxes
corporate earnings dividends
finance the bullets and bombs
that murder
your sister's child

as she toils in a far away field
littered with cluster bombs.

Think about these village sisters
bare feet cracked and torn
backs bent with toil.
It is at their table
of hard labor
that you eat.

Thank them.
With love, not bombs.

*****

As I post these lines, and the verses of children and young people found elsewhere in this booklet, a great sadness descends upon me. A grieving for all we have lost of the natural world that I have seen destroyed with my own eyes. An even deeper sense of loss for the generations that will never know what they have missed. These generations will learn only by the study of natural history or old video clips of the Discovery Channel what once was the vibrant natural life of the deserts they have inherited. Deserts inherited from the rapine of once great forests nourished by clear water streams.

Cherishing children is the mark of a civilized society. - Joan Ganz Cooney

We have plundered our children's rightful inheritance of billions of years of biological evolution. We have mortgaged the future of all life at the altar of our greed. We have treated the earth like a plastic throw-away, a toy du jour for the brief entertainment of our child on the drive to the city dump. In our temper tantrum we have said to God that we have used up Creation. We are bored with it and want a new one. Right away, hurry up please - make it during the next break for commercials. It's Monday night football, and my attention span is limited.

'To demand that our children feel well in the world which we leave them is an insult to their dignity. Then to impose upon them the responsibility for own health is to add baseness to the insult. - Ivan Illich

In the more immediate sense of a clear and present danger, I am profoundly disturbed by the fact that notwithstanding their permissions given long ago, I cannot disclose the names of those whose words I have borrowed to emphasize my points. What if these innocents should find

themselves placed on some CIA watch list pursuant to their incorrectly presumed association with a war protester?

We live in an insane, sick, depraved culture of Corporate State sponsored murder, destruction and mass death. If love is to prevail, we must change ourselves.

Must this following quotation be allowed to stand as the testimony of feminine power when corporations rule the world? Dahr Jamail, writing in truthout.org, 22 May 2006 –

On 12 May 1996, Clinton's Secretary of State Madeleine Albright was asked by Lesley Stahl on '60 Minutes' about effects of US sanctions against Iraq, "We have heard that 500,000 children have died. That's more children than died in Hiroshima. Is the price worth it?"

Albright replied, "I think this is a very hard choice, but the price – we think the price is worth it."

> *We are guilty of many errors and many faults but our worst crime is abandoning the children, neglecting the fountain of life. Many of the things we need can wait. The child cannot. Right now is the time his bones are being formed, his blood being made, and his senses are being developed. To him we cannot answer "Tomorrow." His name is "Today."*
>
> – *Gabriela Mistral*

On 15 May 2006 a United Nations survey reported "A total of four million Iraqis, roughly 15% of the population, are in dire need of humanitarian aid including food ... children are the major victims of food insecurity."

> *But the hearts of children are delicate organs. A cruel beginning in this world can twist them into curious shapes.* – *Carson McCullers*

*****

Without any pretense of knowing as much of motherhood as the youngest mother, I offer this sharing of what I have felt as a step-son about the support of my step-mother, written for Mother's Day, 2005.

FOR MY STEP MOM

It is love
that lit the first fire
of creation
And love only

that keeps it burning
And it is in loving only
that we must not fail
no matter what fate may befall us.

To teach us
this first, last and greatest wisdom
Mother is our first guru
a messenger of the divine
Hers is the most generous
of all loves
To birth us with pain
and to nurture us
with blood, sweat, tears and smiles
And then in our season
to let us go
free
on the road we choose
be it foolish or wise.

This is the greatest of generosity
to give and to grow
the gift
of life itself
and then to release it
to strive for its own truth.

In deepest respect
and with heartfelt namaste
I send you my love
on this Mother's Day
May you be happy in this world
and the next, forever and ever.

* * *

"All mankind will suffer if woman should fail to develop her stature and be unable to unite with man as equal- freeborn companions and comrades."

- Ludwig von Mises.

"Suppression of the female principle, especially over the past two thousand years has enabled the ego to gain absolute supremacy in the collective human psyche. If the balance

between male and female energies had not been destroyed on our planet, the ego's growth would have been greatly curtailed. We would not have declared war on nature, and we would not be so completely alienated from our Being." Eckhart Tolle, *A New Earth* / Penguin 2005.

The following extract from *A Natural History of Peace (Sapolsky)* raises the question: if apes can learn peace, why cannot we? The subject of field observation was two species of chimpanzees (with whom we share 98% DNA) plus species of Savannah apes. Observations demonstrated that social conditioning in these animals controls behavior more than DNA predisposition. Individuals quickly adjust their behavior to "fit in" when transferred to an alien band, even across species.

In the bands from which alpha males had been eliminated by disease, leaving only the less aggressive males, the females adapted to become more nurturing and affectionate toward males, presumably due to shortage of males. These bands developed a cooperative nonviolent social culture, to which even imported foreign aggressive males adjusted. Female gentleness controlled the culture of the whole band. Conversely, the males became progressively more aggressive in bands which had a shortage of females. These observations may indirectly help disprove the arguments of some social scientists that we are "hard wired for violence and peace is beyond our nature."

Howard Zinn offers more empirical evidence against the argument that we will never do away with war because it comes out of human nature. "The most compelling counter to that claim is in history. We don't find people spontaneously rushing to make war on others. What we find, rather, is that **governments must make the most strenuous efforts to mobilize populations for war."** (emphasis added)

* * *

GREETINGS FOR MY MOTHER AND BROTHERS ON MOM'S NINETY FOURTH(!) CHRISTMAS

Trying to collect my mind for this greeting
To be read out to Mother
on the occasion of her 94th (!) Christmas,
I reflect on what I would wish for you all,
so near and dear to my heart.

I would hope you can find the refuge

of that place deep within,
away from the roiling pain of the turbulent world,
so filled with suffering and misery.

And in that quiet, centering place
within yourself
sit and rest a while
by the shores of an alpine lake,
where moon and stars reflect at night
and fresh water trickles softly,
gathered from sunshine
bathing the pure driven snow
high above on the mountain,
and hear, across the morning mist,
a slap of beaver's tail and the talk of geese
born wild and free.

That you may contemplate there
all the good you have done,
the love you have loved, the gifts you've shared
and obstacles overcome with courage marshaled
and integrity focused, clean and sharp
cutting like a sword
through knots of delusion.

No longer bounded by the shallow tidal pools
of conventional thought,
unbowed by those who would coerce and bind you
with some "ism" and treat you as some "ist",
your boat bounds over the reef
on the flood tide that awaits no man
and carries your becoming a deep water sailor
on what the Buddhas have named the Ocean of Samsara.
That great sea of suffering
across which we,
struggling,
paddle our canoe toward a distant goal
unseen,
yet somehow known.

And in that still and sacred space

inward may you experience the peace
of forgiveness,
not delivered by ink stains on ancient parchment recounting
some other person's experience,
but instead a crystal vision
Now
by which is seen
as close as the back of your hand and just as real,
that in the endless flow of the eternal
toward the infinite,
beyond words and symbols, ineffable,
all of our errors
just don't amount to much.

May you walk in beauty
May all love surround you
now and forever.

* * * * *

LIBERTY AND SPIRIT
TOWARD A COMMUNITY OF LOVE AND REASON

by Jeff Knaebel, 24 October 2006

That Our Days May Be Long on the Earth

The human mind is becoming ever more brutalized by an escalating cycle of institutionalized structural violence. Extrapolation of present systemic tendencies demonstrates the clear and present danger of destruction of our planetary ecological life support. It becomes important for more and more people to contribute to the pool of quiet in human consciousness.

Natural beauty elevates the mind. The grand and the beautiful motivate simplicity, goodness and truth. Outer stillness and peace support inner calm and equanimity. Simplicity supports inward focus. A place of beauty reminds us to hold Nature as our sacred gift. It is good for people to know that unspoiled places for retreat and meditation yet exist. A place where one can stand at night in silent awe and actually see our celestial canopy of stars.

World peace can arise only from individual peace. It would be good to preserve in human consciousness a remembrance of our blue-green planetary jewel, that we may not mindlessly destroy her. Thus the "Dhamma Himgiri" dream arose in my mind. I would try to help create a place in Grand Himalaya for contemplation and meditation in surroundings of beauty, stillness, peace. It should be a place beyond roads and the unremitting noise of modern life.

I set up a base in Kausani, Uttaranchal from which to make this attempt. I lived in a dirt-floor stone hut of two small rooms with outside latrine. Water was hand carried from a nearby spring. I took two meals per day on hire from my landlord, sharing their daily fare of rice, dal, chapatti, occasional vegetable. Between explorations into the hills, I attempted to learn Hindi. Trying to follow the teachings of Gandhi, various one-man proactive service projects were initiated: village school construction, establishment of school libraries across Kumaon District, English tutoring of local schoolteachers, village drinking water project, assist local designer of farm implements, support local Gandhi Ashram, initiation of weekly group meditation.

The "Himgiri" reconnaissance stretched from Chamoli District of eastern Garhwal into the Pithoragarh District of eastern Kumaon. Transport was bus, jeep, horse and on foot. We slept on floors of homes and schoolrooms. We ranged up to three days walk from road-head and crested ridges above 4,000 meters. Subsistence was frequently cold chapattis with salt. Some of the moves – up to twelve hours continuous walking in steep terrain – taxed my mid-sixties age frame to its limit. Chronic amoebic dysentery and recurring respiratory infections became part of my life routine.

Hearts and hearths were everywhere opened to us. Pure grace was the hospitality, generosity and kindness of our village hosts. They shared all of whatever they had, no matter how little. Nonetheless, barriers of language and culture proved daunting. Accurate information is hard to come by. One learns to deal with continuous ambiguity and uncertainty. Progressively constructive accomplishment is difficult because support arrangements keep on dissolving and corruption is rampant, pervasive, deeply embedded.

No matter what is said of India, the opposite is also true – a cultural reflection of the duality of consciousness. For the seeker of Truth, the Dhamma of India, the Grace of India is manifold.

Her great jewel is acceptance and respect for all serious seekers of ultimate reality. One's outer circumstances support the inner quest to realize by direct insight the Four Noble Truths of the Buddha: the truths of misery, the origin of misery, the eradication of misery, the scientific method of its eradication.

> *"Human love could not exist if the Universe, of which humans are a part, were not capable of love."*
>
> – *Paul Fleischman, Cultivating Inner Peace*

* * *

Our jam-packed bus careens for long hours on twisty mountain roads. People somehow maneuver for those with motion sickness to be at a window. There are no complaints. Everyone is accepting, calmly enduring. Sometimes the women sing.

Wearing good trekking shoes, I struggle for footing on steep rocky trails. Old women tread barefoot, bent under heavy loads of cattle fodder. Their feet are deeply cracked and coated with muck and grime. It is a heart-wrenching scene. Nearly all are smiling, cheerful.

I am reminded of Gandhi speaking of the Champaran villagers: "They received me as though we had been age-old friends. It is no exaggeration, but

the literal truth, to say that in this meeting with the peasant I was face to face with God, Ahimsa and Truth."

As for me, I cannot but question my former profligate lifestyle. It was as if by acquiring more things and "power" experiences I could fill the empty void of loneliness within. May I learn fewness of wishes and generosity from these mountain villagers. May I learn to nourish the life of our shared Earth.

Our camp in the high alpine meadow is overlooked by Trisul Massif, Mrigthuni, Devistan, Nanda Khat, Nanda Kot and sacred Nanda Devi. Visible far to the southeast, 8100 meter Annapurna and Dhaulgiri rise into the cerulean blue of a Nepal sky. Three days ago I crouched shivering under a rock ledge taken as night shelter from wind-driven rain and hail. Today we sit at threshold of the Throne Room of the Mountain Gods, bathed in sunshine. The moving hand tries to catch the mind ...

Awesome beauty
timeless mountain majesty
grandeur enrobed
in shrouds of cloud

A distant eagle soars
grace rising higher and higher
now on white, now on blue
My eyes track toward heaven

Spontaneously arising compassion
simpatico and peace
radiating to all
that live and breathe

O' Peace!
Thou art so great
may all beings
come to know thee

May all find the way
that leads to beyond
Yes, beyond even this pass
of majestic splendour
to that eternal state
of infinite peace

Wasted the life
lived for me alone

a speck in the galaxy
of all that is

A way must be made
to share this peace and beauty
else like love not given away
it shall not exist

May the son of man have a place to dwell
in sacred silence
May beauty and stillness
awaken the highest beatitudes
May remembrance of untrammeled wilderness
with all creatures born free
not vanish from the mind of man
that he may abide in love of life

May beauty and the mystery
raise questions beyond all answers
Who am I? From where have I come?
Where am I going? How may I understand, penetrate
the cause of birth, old age, decay and death?
How shall I live?

Blessed be this awesome grandeur
by its light one sees his sacred duty
a duty of moral responsibility
universal kindness toward all beings
I say, turn toward the pole star beckoning
of truth and peace
heed not the drums of war
commune with a cow.

Every religion and worthy philosophy teaches that durable happiness requires the moral life, a disciplined mind and mental purity, out of which flows compassion. Simple precepts difficult of practice. They are taught in all great traditions at intellectual level. Despite long study, these truths did not incline toward actuality for me until reaching a level of experiential understanding deeper than intellect. Many great teachers knew what had to be done. Few have been able to teach how to do it. Here does the Buddha excel, great super scientist of India.

* * *

Alone on the high spur above Dhangu Kharak, an old injury of my left knee blew out in midst of a driving hail storm. Powerful pain-killers retained

from an earlier dental surgery enabled me to reach camp. Next day my local porter assisted me to shepherds' ḥuts, day after to the village. Third day found me back at Kausani assessing my situation. I had been weakened by intestinal parasites and by respiratory infections from dust-borne pathogens. Retreat and re-group seemed the logical choice.

The American medics found numerous types of dysenteric amoebas, three or four species of worms, and parasites in the blood. One said I had barely escaped being shipped back in a box. The knee would partially recover. No longer would I be able to work the high country.

Returned to India, a chain of serendipities found me re-married, to an Indian woman – a PhD scholar of Peace Studies and praxis of nonviolence. I would try to plant trees in the hills of Maharashtra. These lines elbowed their way into mind during Diwali of 2003 …

The old man limps now
wounds yet unhealed - pain deep within
where the fire of love is banked
burning coals of longing
for unfettered all encompassing celestial love
glowing in an endless wind
of the will to heal.

Himalayan slopes too steep now
upward struggles slower
this time seedlings in hand
Never again a tree to be cut
by hands that once broke rocks
to turn earth into money
Timeless mountains and the sea
evoke only the quest for Eternal Love.

Limping wounded, press on
the sword become a feather
a wand for stirring gentle wafts
of loving kindness
his instruments now voice and pen only
yet will to freedom undiminished.

* * *

The continuously changing body-mind-person seems to be the same only because it is joined by actions moment to moment. Thus, although life seemed to force an exchange of freedom of the hills for confinement of the

city, I remained a devotee of freedom committed to Satyagraha. Perhaps, from the city I could write.

Here are people alive - living or trying to live in the forests and villages. No matter how great their agony, the money-people of the cities will never care for them, the world-system will never care for them. Nor will the Corporate State system care for our precious earth.

I thought I'd come down
from the mountain
to the city
there to fight the great evil
the consumer cancer devouring
all that is good, beautiful and true

But it swallowed me up
into its darkness
and spun me dizzy unhinged
powerless to rescue the victims
from what they could not see
re-writeable robot servers
parked in multi-storey cement boxes
for maintenance between shifts
they could not yearn for the light

The Corporate State teaches
kill or be killed
have you seen the college catalogs?
boldly emblazoned covers
"The corporate career is Glory
It's not just a test - it's not just a result
It's War!
Can you win?"
I prefer live and let live rather than kill or be killed.

They wager to conquer the Mystery
and turn it to money
Aye, they violate their own
Mother
the next earth might be stillborn
Why should we be sacrificed
for the sake of delusion?

Every day that I deny the Powers That Be of the Corporate Warfare State their hold on me - every little self denial of the comforts and entertainments offered by Power to keep me bemused and unquestioning of their murderous atrocities – brings me one tiny step closer to freedom. It is mind that matters.

"To thine own self be true, and then as surely as night follows day will you be true to others" -does not apply to a herd animal, nor to political group think.

As a geologist my livelihood was based upon mineral resources of earth. Since we share this earth together, whatever good fortune has come my way must be shared. My "earnings" are actually only a conversion of congealed earth energy into a form of symbolic energy we call "money." Thus my job is only that of a temporary steward of earth's bountiful goodness to be shared with others.

I had looked at the world around me for ways that I might help alleviate suffering. I hoped to contribute to development of a new social paradigm, a re-design of our institutional architecture. I found myself too limited, with few friends, and none "willing" – not many wish to speak truth to power. I thought - how can I contribute to world change if I cannot change even myself? All the players are acting their own parts according to the laws of karma.

At the least, I must not contribute to the violence. And perhaps I might stir the pot with a few ideas written for peace. Ideas of liberty and spirit. Ideas for a community of love and reason.

Ironic it is
that a man who yearns only
for peace, harmony and brotherhood
must live in fear
for his livelihood, his liberty and
even his life
by the simple act
of refusing to finance
the Corporate State War Machine.

By refusing to participate
in the mass dirge of death
does he risk his own life and liberty
this is irony.

And here is the real essence
the true essence of living
that every action should affirm life
that all beings may be happy
Teach only love
for that is what you are.

* * * * *

The Way has been lost.
We stand on the brink of a maniacal holocaust.
How shall we live?

"The path is made by walking." – *African proverb*

A REFUSAL OF MURDER

I send this message to Bush
and his minions of death
Cheney, Rumsfeld, Rove and Gonzales
and all the other faceless unelected
machine parts
in air conditioned bunkers anonymous
maintained at specified operating temperature
don't take it personal
torturers
morally lobotomized organs
of State
self selected symbiotic pairs
with bin Laden
mutually co-dependent
for power
to hold us in thralldom of your lies.

Symbols of our devolution projected
we all are responsible
for what you have become
To face and not to deny my share of
this tragedy of the human commons
is the call of duty and conscience
answered now in a clear voice speaking truth to power.
I deny you permission
to murder in my name
not with my income tax will you murder
come and get me if you wish
before you are booked for crimes against humanity
I never gave you
or anyone
moral sovereignty over me
my life is not your property.

Let no infant wail
for his blown to bits mother
from a bomb I paid for
I practice resurrection
I renounce you and all the murder for which you stand
for you my mind is trackless.

"What kind of victory is it when someone is left defeated? What difference does it make to the dead, the orphans, the homeless, whether the mad destruction is wrought under name of totalitarianism or the holy name of liberty and democracy? What is a war criminal? Was not war itself a crime against God and humanity, and therefore, were not all those who sanctioned, engineered and conducted wars, war criminals? The weak can never forgive. Forgiveness is an attribute of the strong. ***Non-cooperation with evil is a sacred duty."*** *Gandhi*

I sit at my keyboard pondering an institutionalized system of structural violence whose "managers" are of, by and for power only – who use the "constituted authority" vested in a fractional reserve-central bank-printed fiat currency regime for their selfish benefit. The main job of policymakers of the Federal Reserve, IMF, World Bank and other Central Banks is never discussed. It is to transfer wealth to the State through currency depreciation. The US dollar has lost 93% of purchasing power since creation of Federal Reserve in 1913. By this legalized thievery are the people made poor. To this financial power is added the power to tax and to control trade. To ensure ultimate compliance, overwhelming military power is used at will. Thus does power maintain its grip. *Power is evil of itself, no matter in whose hands (von Mises)*

> *"When plunder becomes a way of life for a group of men living together in society, they create for themselves in the course of time a legal system that authorizes it and a moral code that glorifies it."*
>
> *Frederick Bastiat, The Law*

I see clearly that in the hands of power we all of us are mere pawns for their self- aggrandizement. All of the civic issues for which we pay taxes – health, education, welfare, security, infrastructure, communications, scientific research, environment – all of these are mere chips to be gamed by power to multiply and increase itself without end.

For power, there is no tomorrow. There are no grandchildren.
Even of earth there is none.
There is only power.

* * *

A few feet to the south of my desk is an open window. Between the outer grille and inner mesh a pair of munias deftly weave their tight round ball nest of long-bladed grass. They flutter and chirp, oblivious to human madness. They live as nature intended. We live in denial of our cannibalism.

I draw the curtain to shelter the munia pair from my movements. May you be happy my munias.

These wild creatures born free – they live and bring into being the next generation, and then die in their natural term. They do not self-destruct by poisoning their own nest. Perhaps we have something to learn from munias. And from wolves, elephants, ants, worms, bumblebees and buffalo and whales. Perhaps we must unlearn everything we have been taught, in order to relearn how to live.

Ecologists Bateson and Whitehead taught that any physical being which by its influence deteriorates its environment, commits suicide. The activity of an organism in any living system must favor both the environment and the organism itself.

> *"To avoid all evil, to cultivate good and to cleanse one's own mind – this is the teaching of the Buddhas."*
> *- Dhammapada.*

The Buddha taught that sila (morality) in respect of non-killing is on three levels:

* Abstain yourself from killing
* Do not support others engaged in killing
* Do not approve of others engaged in killing

I have come to believe that paying taxes to any government on this earth in present times amounts to direct finance of murder. It violates directly and implicitly two of the Buddha's precepts. It violates also the first one. How can I escape my derivative responsibility as an accomplice in finance of war when the whole economy is geared to war? Simply to participate voluntarily as an economically "upwardly mobile" member of a mindlessly destructive culture is, at the least, acquiescence to mass murder.

I live on savings and try to contribute to society as a one-way flow. I am aware of how fortunate I have been to enable this manner of living. I was a moderately successful rat in the race who took his chance to jump off the treadmill. I am not a highly evolved moral being. Along with moderate success has come immense failure, primarily caused by my own flaws of character.

I am a learner. I take solace in the perception that all of life is an experiment, and that there can be no failed experiment – only collection of more data.

It is not necessary to be a student of the Buddha - or of any religion, or of any tradition - to understand these things. It is self-evident to anyone who loves life.

The human mind is diseased, as if by a metastasizing cancer poisoning every fiber of the social fabric, as if by an epidemic sweeping through city

and village. And the relation of the corporate warfare state to this epidemic is the relation of mosquito to malaria.

I feel smothered in the acrid smoke of lies
chained to the desk of a bureaucrat
by the length of my paper trail
unable to resist the rolling epidemic of evil.
Its carrier wave the harmonic vibration of
every news channel soap opera advertisement
every throw away article buy now pay later lifestyle disposable
every attitude statement cleavage and tattooed bicep
every obscene gesture MTV
every lying pronouncement of "Statesmen"
talking head media cheerleaders of death
stand aside women and children when I move my mouth
for I am the Decider and I decide
who shall live and who shall die.

This warfare state demands of me "show your papers." As if it is my owner and I am its property. It feels like I am one of a herd of sheep being pressed and hemmed from all sides into a cave which will then be sealed and smoked until we are all dead, to be eaten by corporate cannibals – the last remaining fodder after all else has been laid waste. Enough of this.

Somewhere a call to bravery not in words
distant horizon untrammeled beauty
now lost in darkness of a spinning maelstrom
on the lip edge of a black hole.

With only a pen as sword
how to stop the "Everywhere War"
human consciousness poisoned with greed, hatred, delusion
adrift on a sea of lies, driven by a wind from hell
of moral ground none, neither high nor low
we are lost.

Broken heart disgusted left America
in moral malignancy terminal
what more cowardly (or is it greed?) than to plan nuclear destruction
while children starve?
Disillusioned with an India
who gropes for "strategic partnership"
parity in power of mutual assured destruction

corporate maggots feeding on the carcass
of once-upon-a-time humanity
what of cannibals who eat the food of their children?

What can one do?
It is our karma so be it
we must look at this horror and yet still love
Perhaps among our youth
the Starseed Transmission of next universe to come
May I so live to write a few lines
that the falling leaf will show a flash of color
writer blowing in the wind ....
on the way to becoming compost humus
fat black soil growing grass
for the wild horses
of my freedom dream.

Seek a place to give voice
pelting out into the furthering wilderness
floating free now on the edge
facing a maelstrom of death few experiences untried
without money no friends
notebook and journal final companions
simply wait
all things in their time.

Somewhere a call to bravery not in words
distant horizon untrammeled beauty
a poem to set me free
to move my heart
light my fire
A poem to give me wings
break my chains
a poem to set me free
spirit rising into light.

We have lost control of our lives to a force we cannot see, cannot reckon with and have no influence over. It is far away while simultaneously all-pervasive. We must take back control of our lives. To do this we must take back personal responsibility for our human duties to family and community. We must not abrogate our responsibilities to faceless unaccountable institutions.

The creative spirit of the human being cannot operate from the

imprisonment of a bureaucratic box. No being who dwells within a physical body can survive without attentiveness to self interest. If it is to be, it is up to me.

When we address these issues only at intellectual level, we miss a subtle and paramount characteristic of our interconnection with the living system of which we are an integral biological part. Only individuals can be moral agents. Groups and incorporated organizations cannot be moral agents. These entities are abstractions which cannot feel. They are not alive in facing the consequences. Therefore, they make decisions and undertake actions which an individual living being would not do. An individual who must carry the full burden of personal liability behaves differently than an organization or group in which liability is abstract and impersonal.

> *"Corporations have neither bodies to be punished, nor souls to be concerned. They therefore do as they like."*
>
> *– Edward Thurlow, Lord Chancellor,(1731-1806)*

We must educate our own children, personally care for our own health, and establish our own local markets. We must withdraw from the system-structure-machine in order to regain dignity, self respect, independence and self-sufficiency. When we offload our responsibilities we also waive our rights and become dependent upon outside forces.

Part of my former livelihood depended upon a modest skill as an aviator. This much I learned: that one will not long survive without a reliable compass and unless he calculates and flies within the envelope of certain essentials: time to destination, fuel quantity, rate of burn, time to point of no return . Presently, as pilots and crew of spaceship earth, we are attempting to navigate based upon charts that have been deliberately falsified (lies of the State). In addition, the politically motivated fear inculcated by the State is equivalent to having our compass knocked off its gimbals. We also don't know our fuel load or the rate of burn as we destroy the ecological system that supports all life, ours included. In short, we are well and truly lost.

> *"We live in a deranged age, more deranged than usual, because in spite of great scientific and technological advances, man has not the faintest idea of who he is or what he is doing."* *Walker Percy, circa 1961*

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THE CHILD WITHOUT TV

by Jeff Knaebel, 25 October 2006

If we are to bring real peace in this world, we shall have to begin with the children."
- Gandhi

The writings of children reproduced below came to me from a middle school teacher who had saved her fifth and sixth grade files. It is the work of fifth and sixth grade boys who had been prior home-schooled. In their homes there was no TV. The question arises, how is it that we foster and tax-finance a compulsory public education that crushes the spirit of our children? What we need is de-schooling of the mind, de-conditioning of the consciousness.

John Holt - one of the outstanding educators of the last century - held compulsory schooling to be the most authoritarian and destructive of all the inventions of man, a crime against children and an institution that actually subverted learning. He said a truth of human nature is that it is very malleable, easily shaped. What shapes us is the world in which we grow up, and the ways and attitudes of those around us – in short, our culture. People do many of the bad things, even the worst things, because they are taught and made to do them.

Oscar Wilde said, "It is well to remember that nothing worth knowing can be taught."

Professor U.R. Ananthmurthy, "Thank God for the illiterates of my country. It is they who have kept India alive and intact."

Wendell Berry, "Give your approval to all you cannot understand. Praise ignorance, for what man has not encountered he has not destroyed. Ask the questions that have no answers."

From the monograph titled *A Matter of Quality, by Society for Integrated Development of Himalaya*, reporting on a long term study of education in Tehri District, Uttarakhand:

"Our colonial past forced servility upon us for so long that we no longer speak out our true feelings and thoughts. The so-called 'uneducated' people still speak the language of Gandhi. Illiterate people demonstrate clarity of thought and absence of dilemma as compared to urban literates. State domination and modern education have a paralyzing effect. **Control of**

mind and sophistication of technology make possible foreign domination without physical presence...

"On a journey, it is more important to check whether going in right direction than the distance covered. The State education system alienates children from core values and leads to indifference toward land, family and tradition. The literate person is weaker, less capable, not self-dependent. Youth have come to feel superior work is that done far from village or home, and the most superior work is that involving direct transfer of money. The literate is less responsible, less disciplined, has less respect for elders, uses abusive language and imitates the west. They are selfish, greedy, aspire for consumer items and have a greater tendency to smoke and drink...

"Rural women spoke much more of morality, dharma, integrity and commitment than their urban counterparts. They were more concerned about internalizing good qualities than mere social appearance. The lower the literacy, the higher was the priority given to inner qualities of character. Literates were more concerned with economic issues – illiterates with morality, values and ethics. Both urban and rural women conceded that the most coveted goal of youth is a government job with its opportunities for bribes. There is a feeling of hopelessness among rural youth. 'Our children have been ruined.'

"The illiterate has a quicker grasp of situations and facts. The illiterate has a sharper memory. Every group felt that the present system damages the natural goodness of students' character. Literates are perceived to be arrogant, greedy, crooked, less tolerant and less truthful. There is acute resentment among rural people. They view present-day education as destructive rather than constructive. Education inculcates unrealistic aspirations in youth. It makes role models of western people, alienates children from their own family and lures them into a consumer culture. As people move from illiteracy to literacy they forsake values and ethics and focus on money. Literacy becomes the only measure of an educated person. Traditional knowledge of agriculture, soil science, water management, herbal medicine, wisdom and spirituality is discounted...

"That illiterate women speak of integrity, faith and ethics in *simple but operational terms* points to a living and vital strength of spirit. Values and ethics defined in negative terms of 'thou shalt not' leads to minimalist behavior as invoked by language of the police. Self esteem is not enhanced. Whereas, values defined in positive, inspirational terms motivates individuals to strive for higher goals...

"Rural people clearly internalize reality of 'Mind as forerunner' and have

faith in humanitarian values. This gives them a strength of character lacking in urban literates. Low income people were found to be self-reliant in both economic and emotional terms. Literacy and income cloud perception and prevent one from identifying self-reliance as key issue. Modern education is responsible for developing an inferiority complex about one's own village, language and traditional occupation. The current system prepares students to be slaves of corporate market forces...

"The entire system is based upon perpetuation of the myth that the aim of science and technology is the 'summum bonam,' while in fact it is just the opposite. It serves to enrich only a few while disempowering and impoverishing the majority. Education is the most powerful tool for perpetuating the dominant paradigm. Sole objective of present system is to transform the individual into an unthinking consumer...

"The system of education is alien to us. We must take notice of the consequences. The great tragedy is alienation of our elite from the real problems of the majority because they think and speak in an alien tongue. This education neither makes one capable to earn livelihood in a traditional occupation nor imparts sufficient skill to get a job elsewhere...

"Gandhiji saw that western education results in a confused process of self identity construction. This results in fear and feelings of inferiority. *It prevents people from being able to envision alternatives based upon our own traditions.*" End of quotation.

Among indigenous peoples of the high Arctic I have seen the same dynamic as described in the foregoing by Himalayan villagers. To destroy the language means destroy the culture. To destroy the culture means destroy history. To destroy history means destroy moral moorings.

* * *

Take note of how the countless cumulative hours of daily TV is shaping the minds of children. Psychiatrist Jitendra Nagpal says, "Teachers are no longer the role model for students. TV has a lasting effect on the growing personality. Parents and teachers seem unaware of the kind of power TV wields over impressionable young minds. Vulgarity and surrogate violence on TV is easily imbibed by adolescents."

Dear Reader, please note: the generation which is coercing, lying and propagandizing us into the War on Terror - which amounts to State Terrorism along with destruction of civil liberties at home - is the first generation raised on TV from childhood: the post WWII "Baby Boomer" generation of the west. It seems reasonable to surmise that their consciousness – imprinted with TV, conditioned by TV - has helped create

our world of violence. The cabal in charge of War on Terror (the term itself an oxymoron) grew up on a steady diet of false glory "war heroism." Too many war movies can create utter delusion. Although the postulated cause-effect relationship may be questioned, I doubt its existence can be denied.

I feel that Spinoza, Tolstoy, Thoreau, Gandhi, Darampal, Schumacher, Holt, Illich and Alvares have it right about State controlled education. It is more sinister than mere waste of life. It is a brain-washing, a mind conditioning. Its function is to create servo-mechanisms in human bodies that render unquestioning loyalty to the Corporate State Machine. It is intended to make cookie cut-outs that think alike, consume alike, read and watch rubbish entertainment alike, and say "yes sir" to warmongers alike. Alike they destroy all things good and true, all things bright and beautiful.

> *"Academies that are founded at public expense are instituted not so much to cultivate man's natural abilities as to restrain them."* - *Spinoza*
>
> *"If you want to be creative, remain in part a child, with the creativity and invention that characterizes children before they are deformed by adult education."* – *Jean Piaget*

It is through this mass compulsory State-controlled public education system that the reach of corporate brainwashing has extended right to early childhood. Children at an early age are conditioned to follow dictates of the State, to become drones in support of the Corporate Machine. This methodical elimination of the capacity for observation and independent critical thought undermines the ability of a society to inform, educate and correct itself. The ability - even the volition - to question authority is eliminated. We become numb, mindless. We become vulnerable to manipulation by propaganda of fear. We become automatons.

> *"Education – compulsory schooling, compulsory learning – is a tyranny and a crime against the human mind and spirit...no other institution does more lasting harm to more people or destroys so much of their curiosity, independence, trust, dignity, self worth and sense of identity. Let all those escape it who can, any way they can."*
>
> – *John Holt, Escape From Childhood / Instead of Education*

My own experience would testify to the wisdom of the above. I hated almost every minute of my pre-university education – it was a prison sentence. I was subjected to all manner of abuse and indignation – physical, mental, emotional – from students and teachers alike. To this day I bear scars where blood was drawn. Often it felt like having your head stuffed into a barrel upon which curmudgeons beat with sticks. This is not said with feelings of "victim." These are simply facts in support of hypothesis that

public education is a bad plan for the human child.

"One test of the correctness of educational procedure is the happiness of the child."
- Maria Montessori

Our historical, political and ethical perceptions are manipulated. They do not reflect reality. What we conceive as real is propaganda only. Much of what we perceive as real is nothing more than a lie rammed down our throats since early childhood.

"Created beliefs in enemies – that is how the masses of every society are controlled." *–J.W. Smith, Concerned Philosophers for Peace, Vol. 26*

Another horrible thing happens. We are taught to compete against one another for grades, awards, emoluments. Like Pavlov's dogs, we scramble for our reward. There is no joy of learning, no celebration of life. We are taught that the "other" is not our friend, but our competitor in the food fight. A spirit of cooperation gives way to competition. This operation on the mind does not civilize. It dehumanizes us. It amplifies the worst of traits carried in our genes for jungle survival: fear. The companion of fear is greed. If I have enough I will be enough.

Furthermore, we are taught that life is defined by and delimited by the "box" of the State's creation. There is no reward outside the box, and it could even be dangerous to look.

A profound psychological shift takes place. We are taught that survival and rewards come not from working with nature and its resources in order to produce fruit from direct labor of our own hands. Instead, our fulfillment comes from a submissive relationship to the authority of a machine in which certain people have power. Or it may derive from clever manipulation of other people within the system. The system sets us up to be either predators or parasites of each other, rather than mutually cooperative fellow beings working with nature for mutual benefit.

"We can easily forgive a child who is afraid of the dark. The real tragedy of life is when men are afraid of the light." *- Plato*

The natural flow of life begins with *be* and moves toward *have.* This flow is from *be* to *do* to *have.* Our entire system, - especially TV - attempts to reverse nature in the child's mind such that first I must *have,* then only can I *do,* then finally I can *be.* The education system reinforces this error to make the child believe his worth is measured by externals – that he has no intrinsic worth except as measured by achievements, position, and winning against others. This is the process by which human beings are reduced to machine cogs.

"The sense of justice springs from self respect; both are coeval with birth. Children are born with an innate sense of justice. It usually takes twelve years of public schooling and four more years of college to beat it out of them."
– Edward Abbey

Most dangerous of all for our prospects of survival - in a system which promotes psychopaths to the seat of power that possesses the nuclear button capable of total annihilation – is the State's educational goal of conditioning the mind for blind submission to authority. The system - of rewards, punishments and herding into congested classrooms like so many cattle - succeeds very well. In addition, the child is taught to see the State as all-benevolent Father-God who knows best in all situations, and upon whose good will one's survival depends.

Here is one current example that confirms the fruition of Orwell's nightmare prophecies. An elementary school lunch program teaches that State is source of food. The child is made to leave a thumb imprint for machine scanning. In order to receive lunch, the child must have her thumb imprint scanned by the machine and then lunch is "issued." This conditioning process does practically the whole job in one go. That the State is source of my survival. That I must submit to procedures and authority. That I am not a person, but only a cipher. That I must have permission of a machine in order to live. That the machine is all-powerful. That it cannot be questioned, for it is after all a machine.

"Accusing historians of poisoning minds, Archana Achutan of Mumbai said our textbooks are our greatest enemies, who, instead of preaching harmony, have been driving hatred into our minds. Coming to this conference has been a revelation, as I have found all participants from both countries advocating peace."

– Maharashtra Herald 6 June 2004, reporting on an Indo-Pak youth conference at Mahindra World College, Pune

When we self-reference to an existing form of government or to our own sociopolitical experience, we are relating to structures that have been misrepresented through indoctrination. We are deceived. These institutions are constructs of Power. They have little connection to reality. They are far, far away from liberty.

"School is the advertising agency which makes you believe that you need the society as it is."
- Ivan Illich

Acquiescing to the Washington cabal insanity of world war State Terrorism as a response to the criminal acts of a few individuals is one result of this program of mass conditioning. For example, a most vile and deceitful propaganda campaign has persuaded many Americans into an irrational state

of mass fear psychosis that if America pulls out of Iraq, that country will collapse and the terrorist threat will increase. We forget history: the US supported Pakistan in creation of Al Qaeda to fight Russia in Afghanistan. The US had directly trained Bin Laden. Saddam Hussein was initially installed as a dictator puppet of Washington. Who has sponsored terrorists all over the world, time and again? Who profits from the arms sold to them? Who maintains his seat as the world's most powerful man because they exist as his co-dependent partners in crime?

States are the progenitors of this species. Terrorists are the straw men erected by States in order to maintain in power men who use their positions in politics for personal gain.

Iraq and the looming tragedy of the Middle East are the consequences of a State-controlled education system that has conditioned people since childhood to abstain from moral critical thinking - and not to question the authority of a small cabal of psychopaths who are driving the world to ruin.

"When an opponent declares, 'I will not come over to your side,' I calmly say, your child belongs to us already." – Adolf Hitler, 6 November 1933

Truly, Gandhi was correct in teaching that Ahimsa is only for the brave. *"I cannot teach you violence, as I do not myself believe in it. I can only teach you not to bow your heads before anyone even at the cost of your life." – Mohandas Gandhi*

* * *

I have given the titles to these verses of fifth and sixth graders who had not been exposed to TV.

NO TV BOY AGE ELEVEN

These lines appeared beneath the student's sketch of a log cabin, with elevated cache in the woods and footprints in the snow leading to the front door.

Lichens minding their own business on a tree
the snow mixed with pine cone needles
Grass reaching out for the sunlight
through the snow
Trees standing lazily in the sun
fireweed brown and grey from the long
winter.
Old moose tracks
the moaning of a lone tree disturbed by the wind.
The sound you hear when you hear
nothing at all.

* * *

SIXTH GRADE NO TV BOY

Now comes the time
of an ending
and of a new beginning
with the signing of my love
in an ink n' pen word of love.
But how can an ink word of love
be the same as a heart tied
in two over a love for someone?
A pen n' ink word will smear
and go away but the distance
between two hearts cannot be
lengthened or shortened
because a true love bonds and
ties a love into a knot
never to be untied.
Even death if befalls one
or other that knot will be
if not stronger, the same.
So now comes the time of an ending
Not of a knot, but of a letter of love
for one to sign
and one to read with great rhyme.
But one letter isn't all
neither is one signing of love
but the knot of two hearts
tied by love
in one soul that
makes the difference.
A letter can be lost
but not a knot of two
hearts' bond in love.
A love of such
greatness not even
words of a scholar
can express.
The love might be
from a small body
but the amount of
it will be as

big as the Universe
or even bigger
as even the knot
can be the size of
a pin head but
the love bound up
in it is
unsizeable for words
of the world today.
Know I will do
the signing of ink n'pen
of a love not of ink
but of two hearts
with much love bound in a knot
between two hearts.

* * *

I hold that the essence of life, the meaning of life is to love and be loved, to experience love, to become love. If this be true, then the first law of life must be Do No Harm. "The law is to do unto others as you would be done by. All the rest is commentary."

If love be Truth, if my goal be Truth, then I must do no less than love all beings, in order that I may love life. If I wish to love life, then I cannot be a merchant of death, on hire to the corporate State with its central bankers and war profiteers.

Not only must I not be on their hire – I must not bow down to coercion by paying tax to support their mindless profiteering war machine. On what foundation does one stand if not on the rock of ethics? What is ethics if not non-violence? What is non-violence if not non-coercion? What is non-coercion if not non-taxation?

My bedrock premise is that no man, group of men, or majority of a community of men has the right to coerce another in any way for any purpose – and that no action which is not voluntary can be said to be moral. "To thine own self be true" means for me to resist slavery and conscription to murder at the most personal level, by refusing to allow my own body-mind to be used by government thugs as an implement of murder.

Of what use "things," conveniences and comforts in my possession if by them I feel only guilt, if by their acquisition there is tax-financed murder-blood on my hands, if by them I am an accomplice to murder, if by my acquiescence to the powers that be I am a moral coward, if their price in my

hands is the annihilation of living beings and all that is good, true and beautiful? Of what comfort my connected-to-the-grid house if it serves to remind of blood-guilt for the lost lives of a hundred thousand farmers destroyed by the big dams?

Too many years elapsed before raising these questions and learning what is really important. That without ethics, without honor, there can never be satisfaction – everything turns to ash. I have come to understand that the sense of ethics must transcend the individual – although only the individual can be a moral agent. One's concern must transcend the group, the village, the nation, and be committed to the whole of humanity – regardless of personal life, fortune, loss. In this manner one can aspire to a good death. I'm working on Stephen Vincent Benet's poetic line, "I took satisfaction in my dying."

Our inner flame of individual moral sovereignty is ignored, repressed, opposed, suppressed and denied by every organized group, institution, religion and nation. Yet the flame still burns. It is the inalienable birthright of the human. Freedom can be mutilated, it can be crushed, but it cannot be extinguished. This is the natural law of the human.

* * * * *

CHILDREN'S PEACE CARD

(I wrote this card for the Children's Peace March, Pune, 22 November 2005)

"For My Own Benefit And The Benefit of Others"

My parents are my best comfort and my best safety
My parents are my best support and my greatest allies
It is good for me to honor, respect and serve my parents
Friends make me happy
Friendship creates peace
Sharing with friends brings joy
Friends help me in time of need
Friends come from every community
Friends reach out to one another in unity
Friends come in all colors, shapes and sizes
Friends spread peace among themselves and others
It is good to make friends, to keep friends and to have many friends

Be loyal, trustworthy and brave
Be helpful, truthful, and tolerant
Be kind in thought, word and deed
Be harmonious, cheerful and peaceful
Be generous, compassionate and patient
Thus do we make friends and spread friendship

There is only one race,
There is only one language
The race is whole of humanity
The language is love, which speaks only truth
When my language is love, I can be heard by all
If everyone is friend and none is enemy, there will be peace

"Let there be peace on Earth, and let it begin with me"

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SITUATION AND PROSPECTS

by Jeff Knaebel, 25 October 2006

"Humanity is now faced with a stark choice:Evolve, or die."

- Eckhart Tolle,A New Earth, 2005

Through my small window on the world, I see in the scientific and industrial revolutions a convoluted, enigmatic process of growth-decay-new growth pursuant to which mankind has constructed an institutional machine. To this machine he has become totally subservient. The machine has taken over. It is carrying humanity mindlessly along a road to self-destruction. I call this machine the Corporate Warfare State.

It is made of all cold metallic machine parts, like a machine. Its command and control center is mechanically intelligent far beyond the capacity of the individual human mind. It is self-replicating and operates continuously through the cycles of human generations. The human tools for its construction have been primarily ignorance, fear, greed, domination, exploitation, deceit and violence.

Like a computer, it has a programmed operating system. Its program is utterly malevolent and purely evil. It mechanically devours all creatures great and small. Its preferred flavor is human flesh. Its program code is for the destruction of all living beings.

At the present moment, The Machine is in near-total domination of humanity. It is gaining.

As its operating technicians it attracts the most evil members of the human species. Men who are corruptible and who live by power and domination. To these temporary employees it offers the most sought emoluments of money, power, sex, public honors and total control. The men drawn to its service are those in whose heart the fire of love - while still existing - has been nearly extinguished by fear and greed. Measured by the standard of deeds, some of these men appear to be darkly evil to the core.

Measured by the parameters of clinical psychology applied by healers of mind, these men suffer from chronic paranoid delusions, kleptomania, a pathological tendency to commit murder and acts of extreme violence and cruelty, an obsessive acting out of ruthless domination. Diagnosis: criminally insane.

The Machine cannot be "fixed" or re-programmed. Any attempt to replace its operators will prove fruitless. Any new hires will be men of the same character, for no other type of man wants the job. We have granted power of life or death to a machine whose only moral code is force.

I see our hope as being simply to abandon The Machine. Let it fall in a heap of irrelevance and disuse until finally it has rusted into the dustbin of history. The work demanded of us requires an ethical life of nonviolence and peace. This in turn requires withdrawal from the system and creation of a new human culture. Let this culture arise the way new grass springs up through the hulks of machines rusting in the world's junkyards. It is slow and organic. It is Life.

Our work is to break the egoic patterns that hold us in thrall of fear and greed. We must abandon ideologies and belief systems. Each must come home to the truth of self. We must abandon the lucre on offer by The Machine and tread the independent path of self reliance, self respect and human dignity. We must seek a transformation of our individual consciousness as contribution toward transformation of human consciousness. I feel it begins with reclaiming our integrity.

But first, we must ask – and answer – the question: do we really want peace? If we really do want peace, it is not difficult of achievement. Simply cease making war. Begin spreading compassion.

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THE WAY OUT IS LIVELY NON-RESISTENCE

Jeff Knaebel 25 October 2006

"I am made wise by the knowledge that I am a fool" – *Dhammapada*

"Government is now a political anarchy, an anarchy inside power"

– *Hans-Hermann Hoppe*

"Resolve to serve no more,and you are at once freed. I do not ask that you place bands upon the tyrant to topple him over, but simply that you support him no longer. Then you will behold him, like a great colossus whose pedestals have been pulled away, fall of his own weight and break into pieces."

– *Etienne de la Boetie, The Politics of Obedience: The Discourse of Voluntary Servitude*

"Mind precedes all phenomena;
mind is their chief, all phenomena are mind-made.
If, with an impure mind, one should speak or act,
suffering follows one,
as the cart-wheel follows the foot of the ox.
If, with a pure mind
one should either speak or act, happiness follows one
as one's shadow that never leaves."

- *The Dhammapada*

Nature of Man and Laws of Nature

A look at biology shows the unitary independent nature of the human organism. We are born as separate units, one at a time. Likewise we die as separate entities one at a time. All our acts in between are separate units as well, even in cooperative endeavors. An aggregation of any sort into any form of organized group fails to blend even two persons into one unit, so long as there is life in each. Even in a panic where the herd seems to operate as a unit, it is entirely individual persons who do all the acting. Every collective is an illusory construction. Biologists are helping us to see the concept of the social collective as an empty meaningless shell of imaginary form.

Liberty is the absence of coercion of a human being by any other human being. To have liberty means to be free without modification or qualification so far as social relationships are concerned. This is apparent when you consider the alternatives for any one social act. There are two possibilities: (1) you determine what you shall do; (2) you are prohibited from determining what you shall do. The second means that some other person or persons will decide what you shall do, and force you to do it. This defines slavery rather than liberty.

Man is a social being. The above described liberty is not confined to self-willed conduct operating in isolation. All the forces of social cooperation operate to influence one's actions as a free man. I believe that such influences operate at their best and come to full fruition of nobility among men only under liberty.

Moral considerations have no place except where liberty exists. A person cannot do "right' except where there is option to do "wrong." No problem of morals can be resolved in absence of liberty. All that can be done by enslavement is to remove moral choice from the enslaved. Per Thomas Davidson, "That which is not free is not responsible, and that which is not responsible is not moral. **Freedom is the condition of morality."**

If we are alive in an ordered universe, the existence of universal, unchanging eternal truths follows from the premise. If these eternal truths and unchanging principles exist, then one may hypothesize the existence of moral truths – moral law if you wish, as part of the universe in which we live. This moral law would then be higher than, and rule over, our social, statutory laws of society, custom and tradition. It would remain man's job to discover these laws by search, analogous to discovering the laws of physical science. **We would deny as moral truth any prescription by majority rule, or kingly decree, or Executive Order. All these prescriptions would be denied as invalid sources per se.**

Since the end is embodied in the means, no freedom-loving person can employ other than purely voluntary means. **Liberty cannot be institutionalized. Only encroachments of liberty can be institutionalized.** Liberty cannot be legislated, adjudicated, constituted, democratized or decreed. Liberty is liberty by law of nature.

We must never give up. If we should ever give up and say that liberty is dead, we have pronounced that human life no longer exists. **The urge to be free is embodied within and intrinsic to the organism itself.** (the above

subhead section adapted from *Liberty Defined, F.A. Harper, 4 September 1957)*

It would be good to absorb into our consciousness the insight of La Boetie that any State, no matter how ruthless and despotic, rests on the consent of the majority of the public. La Boetie observed that this consent of despotism is engineered, largely by propaganda beamed at the populace by rulers and their intellectual apologists. The devices – of bread and circuses, ideological mystification, exaggerated threats to security – remain today the same as in La Boetie's time.

> *"Gandhi saw that the power of any tyrant depends entirely on people willing to obey. Te tyrant may get people to obey by threatening to throw them in prison, or by holding guns to their heads. But the power still resides in the obedience, not in the prison or the guns."*
>
> *– Mark Shepard, Civil Disobedience, Nonviolence and Satyagraha in the Real World, 1990*

Leo Tolstoy's *Letter to a Hindu* was an important influence on Ghandi's thinking about mass non-violent action. This letter was heavily influenced by La Boetie. In *The Law of Love and the Law of Violence,* Tolstoy quoted at length from La Boetie, and summed up,

"It would seem that the workers, not gaining any advantage from the restraint that is exercised on them, should at last realize the lie in which they are living and free themselves in the simplest and easiest way: by abstaining from taking part in the violence that is only possible with their cooperation."

Two centuries after La Boetie, David Hume writes, *Of the First Principles of Government,*

"We shall find that, as Force is always on the side of the governed, the governors have nothing to support them but opinion. It is therefore on opinion only that government is founded; this maxim extends to the most despotic and military governments, a swell as to the most free and popular." *(Both quotations above are taken from Ending Tyranny Without Violence by Murray Rothbard).*

Edmund Burke in 1756 said, as did Gandhi in our time, "Happiness in the long run rests on truth alone, and that truth is the natural law of human activity and human relations." He goes on to say that **States violate the Law of Nature.** In a nearly perfect match of my earlier quote of Gandhi, he says that injustice is grounded in the very nature of the State itself, because the State is necessarily supported by violence.

"To prove that these sorts of political societies are a violation of nature and a constraint upon the human mind, one need only look upon the instruments of violence which are everywhere used to support them. Review the dungeons, whips, chains, racks, gibbets with which every society is abundantly stored .... I acknowledge indeed, the necessity of

such a proceeding in such institutions; but I must have a very mean opinion of institutions where such proceedings are necessary." *(Works, 1900).*

Look, now, at how far we have progressed since 1756. Look at Abu Gharib, Guantanamo, rendition, water boarding, rape rooms and a proud nation's legislation to legalize torture. How is it that our state of denial - our absence of shame - is so profound we can even discuss our relationship to "civilization?" Again Burke, *"In proportion as we have deviated from the plain rule of our nature, and turned our reason against itself, in that proportion have we increased the follies and miseries of mankind."*

It seems to me that in the realm of social organization, mankind is at the point of a profound choice. It will be worked out to success or failure over a long time period - unless we earlier blow ourselves to Kingdom come. Yet, the direction of intellectual and practical work I feel must be determined now itself. The great divide is between a stateless society of free people in voluntary associations freely entered – Carl Watner calls it the voluntaryist society – or a statist society. Gene Callahan puts it succinctly in his essay, *The Most Crucial Gap in Politics:*

> *"Once one accepts the notion that initiating aggression is OK under any circumstances whatsoever - then the case for human liberty has been abandoned, and all that remains is to argue over what degree of enslavement is acceptable." (11 April 2005)*

I am personally drawn to the Tao Te Ching (I use the Stephen Mitchell translation), *A New Earth* by Eckhart Tolle, socially engaged Buddhism, and village self-rule traditions of India, as sources of the way out, as well as the best design for a self-regulating human community of love and reason.

If you want to be a great leader,
you must learn to follow the Tao.
Stop trying to control.
Let go of fixed plans and concepts,
and the world will govern itself.

The more prohibitions you have,
the less virtuous people will be.

The more weapons you have,
the less secure people will be.
The more subsidies you have
the less self-reliant people will be.

Therefore the Master says:
I let go of the law,
and people become honest.
I let go f economics,
and people become prosperous.
I let go of religion,
and people become serene.
I let go of all desire for the common good,
and the good becomes common as grass.
- Tao Te Ching

Lao Tzu figured that the individual and his happiness was the key unit of society. If institutions hampered individual flowering and happiness, then they should be abolished. For Lao Tzu, the government – with its "laws and regulations more numerous than the hairs of an ox" – was a vicious oppressor, "more to be feared than fierce tigers."

"Gentlemen [of the Constitutional convention] you see that in the anarchy in which we live, society manages much as before. Take care, if our disputes last too long, that the people will come to think they can just as easily do without us."

– Benjamin Franklin
(in Rebirth of Liberty, Carl Watner, 11 July 2005)

Two centuries later Chuang Tzu reiterated Lao Tzu's opposition to State rule. He said,

"There has been such a thing as letting mankind alone, with success. Good order results spontaneously when things are let alone. The common people have a constant nature. They spin and are clothed, till and are fed. It is what may be called their natural freedom. These people of natural freedom are born and die themselves, suffer from no restrictions or restraints, and are neither quarrelsome nor disorderly. If rulers were to establish laws to govern the people, it would be no different from stretching the short legs of the duck and trimming off the long legs of the heron – or haltering a horse. Such rules would not only be of no benefit, but would work great harm. The world simply does not need governing – in fact it should not be governed."

Chuang Tzu may have been the first theorist to see the State as brigand writ large, saying "A petty thief is put in jail. A great brigand becomes ruler of a State."

Pao Ching-yen was the culmination of these anarchistic thinkers and lived in fourth century AD. He contrasted earlier days of stateless society with his current times. "There were no rulers and no officials. People dug wells and drank, tilled fields and ate. They went to work at sunrise and rested at sunset. Placidly going their ways without encumbrance, they achieved their own fulfillment." In the stateless age there was no warfare. "Where knights and hosts could not be assembled, there was no battlefield ... ideas of using power for advantage had not yet taken root. Into this condition of peace there came violence and deceit instituted by the State. The history of government is the history of violence, of the strong plundering the weak."

Pao wrote that the *system itself* is the problem. The object of government is not to benefit the people, but to control and plunder them. **There is no ruler who can compare in virtue with a condition of non-rule.** He also demonstrated that the very existence of institutionalized violence by the State generates imitative violence among the people. **The common idea that strong government is needed to combat disorder among the people commits the error of confusing cause and effect.** (Quotes of the three Chinese theorists are from *An Austrian Perspective on the History of Economic Thought, Mises Institute).*

"Liberty is the mother, not the daughter of order." - Llewellyn H. Rockwell

- The Impossibility of Imposed Freedom, 8 December 2005

"Anarchism is not a romantic fable but the hardheaded realization, based on five thousand years of experience, that we cannot entrust the management of our lives to kings, priests, politicians, generals, and county commissioners." – Edward Abbey

* * *

The ethos of modern Western civilization seems to be satiation of material and sensual desire. The ethos of India - until quite recently – was restraint and control of the senses and material desires. I have received an invitation to speak at a conference styled "Dharma Sanskriti Sangam", or "Dhamma-Based Cultures Meet." Dhamma here means laws of nature. The theme of this conference - to be held in Varanasi - highlights the concern of Indian elders. I feel it also points the way out, as proposed in this present writing.

Background of the conference is concern for threats to human civilization posed by intolerant, illogical and violent thought patterns presently dominating. "Consumerism has spread. Materialism is gripping humanity. Our value system is at stake. Permissiveness has become dominant. Terrorism has become global."

"Struggle for existence, survival of the fittest, exploitation of nature, struggle for individual rights seem to be guiding principles. This has led to two world wars, unthought-of terrorism and dehumanizing lifestyle. The danger is awful."

"Dharma is basis of cosmic and individual existence. Dharma principles are universal and eternal. They are nature-and-life friendly. Not struggle, but harmony has been our attitude. Serving those in need was natural. That fittest would ensure survival of others was an inbuilt feeling. Uniformity is neither desirable nor feasible. Diversity ensures richness and beauty. Nature was revered as Mother. Man could "milk" her as would a child suckle its mother, but could never think of exploiting her. Duty consciousness rather than rights consciousness has been our ethos. Everyone doing one's own duty implies fulfillment of one another's rights."

"We have been attacked, enslaved and exploited during the last ten centuries. In 20th century we became politically free. Now we must get rid of mental shackles. Legacy of enslavement still lingers. We are enamoured by the consumerist glamour of the West. We are not conscious of our cultural potentialities. We have deeper value systems. They are inclusive, holistic and eco-friendly. For us, the world is one family and not a market."

"Evolution implies involution. Man's journey is from gross to subtlest to Beyond to Immanent.

Oneness exists at the deepest innermost level. This is not some intellectual belief, but is based upon invaluable sublime experiences termed by various names such as Nibbana, Moksha, Divine Light, Shunya, Universal Spirit. We don't enforce our views. What is important is that an elevating life spring flow through our traditions for the integral holistic growth of whole of humanity."

I believe that this conference theme represents the way out and the key to human survival. It cannot be accomplished in the present regime of the Corporate Warfare State. It can only be accomplished through voluntary cooperation of free men living in a condition of liberty. At the earthly level of manifest physical form, our first task is

liberty. The workshop of liberty is the mind. It is there we must begin. The political goal is a stateless society. We begin with our own mind. Then will we build a new earth from the grass. With Satyagraha - the force of nonviolence and love – and with strong adherence to truth.

* * *

A definition to keep in mind for part of what follows: pro-government teachers, preachers, journalists, and intellectual apologists for the State tell us that "anarchist" means one who favors "chaos" and "violence." This is not true. In the common experience of humanity over several thousand years, it is the opposite of truth. In actual, observable fact and history, it is government that causes chaos and violence. Anarchism in fact means "absence of a ruler." The prefix "an" means negation and the suffix "archy" means rule, hence anarchy means rule by no persons. Thus the original anarchist is one who believes that a society of self-governing members, in free and voluntary association, without coercion or force, provides the best chance for peace.

What One Can Do

If it is to be, it is up to me.

You, dear reader, are the co-creator of a peaceful humanity. As you live peacefully in your daily life, so does almost all of humanity. Who wants this war? It is not we common people. It is the System of structural institutionalized violence that creates war. It is the very nature of the State to be at war. We do not want this horrible suffering of our children dying. We do not make war. States only make war. It is the System which must be changed to match us. We will either govern ourselves – responsibly and well – or we will be governed by others. What if we just laid down the State, as a warrior lays down his sword?

At the manifest level of physical form, the idea is to create a parallel economy with community justice based upon nonviolent voluntary mutual cooperation. Slowly we detach ourselves from dependence upon and involvement with the State, until it becomes irrelevant to our peaceful lives. When a sufficient number have achieved independent self-reliance, the State will go out of business for lack of customers.

Note this fact: whenever you call upon the government to do something for you, the call you make is the bread and butter of the bureaucracy. On your calls and demands, it is nourished. Without that nourishment it could

not grow. What you focus upon, increases. If you love your business and work and devote yourself to them, do they not flourish? And if you turn away and shirk your work, does it not wither and die? Likewise, if we can ignore the government, it will shrink.

If you can be strong, the future is yours. If you cannot discipline yourself, the future belongs to the State. This requires serious introspection. Can we obtain the necessary mental objectivity and strength to devise a way - other than the State - to govern ourselves in voluntary mutual cooperation? Or, are we yet so fearful that we are addicted to the use of compulsion beyond the possibility of change?

Are we still at the level of clubs and axes – now become nuclear bombs – or can we use our tool-making ability to devise a better way?

It will take long and be difficult. We are dealing with power deeply entrenched in every aspect of life and economy, connected to every chance for employment. The military-industrial complex is a massive network of defense contractors, politicians, lobbyists, manufacturers and suppliers which has a deeply rooted institutional priority in continuing the destructive foreign policies of the US. This is now being rapidly imported by India. These entities are not simply going to "bow out gracefully" in the name of peace. And this is only one of the "complexes."

The social welfare complex is a gigantic network of social workers, bureaucrats, NGO's and huge foundations whose raison d'etre is poverty or recovering from war. They live by hustling the latest crisis. This complex oversees the distribution of multi-billion dollar programs which function to keep its recipients in a permanent state of dependency, while serving as a cash cow for administrators and managers. See the big bungalows and fancy cars of NGO managers hustling the poor of India. This NGO-ism is an extension of the Corporate Warfare State, part of the pay-off. "You bend 'em, we mend 'em." These entities will protect their self-interest. If there were no Total War Everywhere of the Corporate State, there would be no need of the Red Cross.

The following is taken partly from *What Is To Be Done, Steven La Tulippe, 20 January 2006*. His essay corroborates my sad personal experience. The public infrastructure complex is a web of slum lords, agencies, bureaucrats, construction companies, politicians and finance mafia who manage public works projects. This complex consumes astronomical sums of public money and is highly motivated to keep the scams going. All of these games are

interconnected and interlinked. A grim statistic from my former home state provides a sense of scale: more than half of the jobs there are in the government or directly connected to the government. This was fifteen years ago – it is bound to be much worse now.

None of these scam-complexes is simply going to dry up and blow away. Preaching limited government to these people will simply not connect. They have no intellectual framework to understand the concepts. It would be like trying to explain calculus to a frog.

There is worse. The Corporate Total State has developed sophisticated methods of manipulation to continue its rule indefinitely. This establishment has co-opted the media (or simply bought it), captured the education system, and designed sophisticated, powerful, clandestine propaganda techniques to influence the masses, and to keep them simply distracted. The whole purpose of these operations is to ensure that the game will continue without effective opposition.

Eventually, like the old Soviet Union, it will collapse. It will run out of time, victims and money. Its fiat currency will collapse and the game will be called. For this we prepare ourselves mentally and physically to be self-reliant survivors. Our own work - to wean ourselves from State dependency, so as to starve it - serves the dual purpose of preparing for its inevitable self-destruction. The question of time is to preclude it taking us down with it.

SOME EXAMPLES PAST AND PRESENT

"Social institutions are but the projection or external manifestation of ideas and attitudes existing in people's minds. Change the ideas, and the institutions instantly undergo a corresponding change.

– Edmund Quincy, 1841

I had hoped to cite numerous examples of stateless voluntaryist societies and spontaneous order, for which there is a considerable body of literature. However, I have run out of time to get this manuscript to the printer so that it can be ready for the World Social Forum India, little more than a week from now. The following brief report will have to do.

From the Mises Institute we learned that Chuang Tzu (369- 286 BC) was the first known to us to work out the idea of spontaneous order, "Good order results spontaneously when things are let alone." Proudhon worked on these ideas in 19th century and F.A. von Hayek of the Austrian School in 20th. Norman Barry wrote *The Tradition of Spontaneous Order* in 1982. Howard

Rheingold's *Smart Mobs (Perseus, 2003)* offers hope for the present day, along with many references. He quotes Kropotkin, *"Humans are predisposed to help one another without authoritarian coercion. A centralized government is not needed to set an example or to make people do the right thing. People were doing so before the rise of the State. In fact, it is government that represses our natural tendency for cooperation."(He lived in former Soviet Union).*

The redoubtable Murray Rothbard discusses early American experiences in *The Origins of Individualist Anarchism in the US (from Libertarian Analysis, 1970: posted on mises.org, 17 January 2006).* He mentions Albemarle, Rogue's Island, and the "Holy Experiment" of Quakers in Pennsylvania. He reports that the Quaker minister George Keith had concluded logically from the Quaker creed that *all* participation in government ran counter to Quaker principles. He asked: how could anyone professing in nonviolence serve a government in any capacity, since the essence of government was the use of violence? He saw that Quaker nonviolence logically implied not only refusal to bear arms, but complete individualistic anarchism.

As a consequence of their nonviolence, peace with indigenous Indians was preserved for more than half a century. There was no bloodshed. Voltaire wrote of the Quaker achievement, "It was truly a sight to see a government without priests, a people without arms, citizens as magistrates, and neighbors without jealousy."

According to Peter Dillard (*Voluntaryist No.129),* the oldest voluntaryist society existing in the US is that of the Hopi Indians of Arizona. They have developed a peaceful, nonviolent, anarchistic society that has endured for at least a millennium. I have worked with these people on their "Planting Stick Project." I found them to be truly remarkable.

Dillard continues, "The native system of government is in effect a practical system of anarchy. Hopi unity is expressed not in allegiance to a monolithic Hopi "state," but through a voluntary commitment to what is known as the Hopi Way. The structure ensures that authority cannot become concentrated in one person or group. Initiation is not forced – it is only offered. 'This is the very basis of our life, we must not force other people to change their ways.' *(Yamada, Hopi Anthology,1957).* Decisions are made without "arm twisting" (coercion). No votes are taken (no majority rule). The group attempts to find voluntary unanimity. The principled dissent of even one member prevents the proceedings from moving forward on a given issue. Faced by irreconcilable disagreements, Hopi go their separate ways without violence."

Moving forward in time - to events that were told to me by mining camp friends only one generation removed from eyewitness - here reported by Carl Watner in *The Voluntaryist, September 2006:* Westward on the Overland Trail and in California during the gold rush, there was no government, no established law, no protection. Throughout the mining districts, the people met and adopted rules for their mutual security. In all the large diggings the established regulations were faithfully observed. When a new area was opened up, the first thing done was to choose officers and extend the zone of order. "The result was that in a district five hundred miles long, inhabited by 100,000 people, who had neither government, regular laws, military protection, nor even locks or bolts, and a great part of whom possessed wealth enough to tempt the vicious, there was as much security to life and property as in any part of the Union, and a smaller proportion of crime."

"At other times on the American frontier, there was inadequate supply of government circulating currency. So businessmen set up their own mints and provided coined money that effectively competed with government coinage. While the western frontier was stateless, it was not lawless.

As Carroll Quigley observed, when public authority in the western world disappeared around 900 AD, society continued. It was discovered that man can live without a State. Economic life, religious life, law, and property rights can all exist and function effectively."

In his article at mises.org, dated 6 March 2006, Angelo Mike describes the spontaneous order that arose during the student demonstrations at Beijing's Tiananmen Square in 1989. These demonstrations spanned a period of two months, involving millions of Chinese citizens with disparate interests and goals in protesting their oppressive government.

"The evolution of order among the millions gathered was astonishing. Professor Orville Schell (UC Berkeley) reported,

> *It was like a miniature city. There were places where contributions were collected by banks. There were food commissary areas. There were sleeping areas. There were hospital areas and self police. No violence, no theft. The whole city for this amazing period became a city of tranquility and brotherhood. Looking down the Avenue of Eternal Peace in either direction for miles you saw nothing but well over a million people flooding into the square. Every conceivable organization in the city – air force, police, the hotels, universities, factories, post office, all flying banners and marching into the square.*

"Turmoil was not erupting around China. A great ordering of society was finally taking place. It was only when the government stepped in with guns trained on its own people that chaos broke out. Order was supposed to come from the top down. If only the government could have backed off, the students may have realized they didn't need democracy or any government.

"No majority vote or democratically elected leader, and certainly not a socialist planner, was necessary to make such spontaneous order arise out of the apparent chaos of the free market that existed in the Square. When people are free to act in an unhampered market where titles of ownership are respected and exchanged, the interests of everyone harmonize. The people had full fledged anarchy and were thriving. They needed no political consultants or economists to tell them what to do. Such order would have spread and continued in the absence of government intervention. This is simply what happens when you let people be free."

* * *

I now turn briefly to India, where anarchy thrives within a power structure which itself is anarchic. This country is vast and tumultuous such as to defy description. I can offer only a tiny glimpse. One thing is very clear to me. Only through the order and web-like strength of successful anarchy do the people of India manage to survive, because they must do so *despite* their government.

The following is taken from *Essays on Tradition, Recovery and Freedom by Darampal, Other India Press, 2000*. The entire catalog of Other India Bookstore is a worthy resource for finding our way out of the present crisis.

"We have lost our identity, our anchorage in our civilization. This loss of identity afflicts us all. This is a pain that practically all Indians, including the Christians, the Muslims, and the others have to bear in common. We have to find some way out of such a state of rootless-ness. We have to somehow find an anchor again in our civilisational consciousness, in our innate *chitta (the perceiving intellect)* and *kala (cyclical time under law of nature)*.... According to our traditional wisdom and understanding of Universal Law, the spirit is the deciding factor in fulfillment of a goal, not the tools."

"It is only because of the ingenuity, the perseverance, and the robustness of our ordinary people, many of whom somehow make do without adequate shelter, or clothing, or even water, that we still survive as a people and as a civilization. We educated Indians do not seem to like what they do: the festivals and the fire-walking that they celebrate - and the

various other things which unknown to us, are intimate parts of their lives. Despite all the obstacles which we elite put in their way, they still remain grounded in the soil of India. Our own alienation, indifference and high-handedness notwithstanding, a more worthwhile future can be expected to emerge [from this spirit]."

"Simply because our people by temperament were mild and tolerant, and did not throw stones at us, or murder us in our beds – even when they went without food, clothes and shelter – we had thought that they were nearly dead, or wholly inarticulate and assumed that it was for us to determine their future and to initiate them into prescribed activity. While we believed this to be the state of our people, we who had been left in positions of power, authority, and what we called knowledge, did not even know or certainly did not comprehend, the laws, regulations, procedures and plans which we administered and believed would herald this new India."

"In the period between about 1919-1947, and again briefly in 1977 under the inspiration of Jayaprakash Narayan, large sections of the Indian people began to believe that they could at least build a world of their own, a world constructed according to their own concepts and ideas – that perhaps they may then even be able to help the rest of the world return to sanity. It is possible that many of the more reflective and imaginative types in the West also at times felt that India may have a relevant message, and perhaps could serve as a world model. But the habits and assumptions of the past, built over several generations, asserted themselves and India reverted to its unthinking imitative role. This role benefits not even half percent of Indian people, the political class. It maintains their privileges, but is certainly ruinous to the social and private lives of at least 80% of India's people. The initiative of freedom was snatched away form them after 1947, and what remained was allowed to erode in the flow of time."

"Freedom - or the relaxation of long imposed control leads to flowering of body and mind. It also results in re-manifestation of oppressed emotions and practices. It is possible that the percolating of the sense of freedom amongst the peasantry and rural folk may lead in time to rejection of the hideous and oppressive administrative structures built by the British. The need is that we the elite give up our rigid and frozen postures, achieve some appreciation of social urges, and prepare for change. The change, when it comes, will have its own logic and not be governed by our preconceived notions of it."

"We face two entirely different concepts of society. One is that put forward by Dr. Ambedkar and accepted as basis of the Constitution – the atomized and inorganic view of society which governs political theory and practice in the West. Political democracy is reduced to counting of heads. This gives rise to competing power groups, leading to government not by people but by money power.

"The other is the organic or communitarian view. This view treats of man not as a particle of sand in an inorganic heap, but as a living cell in a larger organic entity. It is natural that in this view the emphasis is more on *responsibility* than *right*, just as in the inorganic view it is natural to be the opposite. When the individual lives in community with others, his rights flow from his responsibilities. That is why, in Gandhiji's sociological thought, the emphasis is always laid on responsibility."

"A major aspect of the *ahimsak (nonviolent)* way of life is to minimize one's needs and to fulfill these as far as possible from within one's immediate neighborhood. His practice of relying on local availability is as important a part of the principle of ahimsa as the doctrine of non-killing. Thus for Gandhi, *ahimsa* and *swadesi (of one's own locality)* were not two different principles."

The preceding tour through part of India's philosophy (it is highly diverse, not a singularity) and its social reality provides some background for the situation facing the majority of the population, which is rural. The common people must push against the overwhelming weight of the political class, which inherited its power structure from the British. That they yet live is – to me – a testimony of the strength of anarchy. For the reality, as I see it, is anarchy within an oppressive power structure which is itself anarchic.

For those with a serious interest, I recommend the publications of the Center for Science and Environment (Delhi) and the magazine *Down to Earth (Society for Environmental Communications, Delhi)*. A few glimpses from my own observation and experience follow.

* "Irrigation projects are a major scam involving political parties in competition to corner public funds. The only solution is to initiate community based water-harvesting techniques …" [This is what happens. The people quit relying on government and provide for themselves, often against resistance of local political "mafia."]

* "Village has withdrawn all disputes from courts, settles them locally."
* "Self-help groups formed, community agriculture undertaken."
* "Kids manage herbal garden."
* "Women market village garden products and share profits."
* "Our communal achievements have come with difficulty. We will not let them be undone easily."
* "Local law develops spontaneously out of natural law and need to cooperate."
* "I saw the villagers dig wells and tanks worth crores (one crore =ten million rupees) in a matter of days. The government takes a year to install a percolation tank."
* "Cooperative teams of five families work together on each other's fields and the landowner keeps the harvest."

These and similar communitarian projects occur in countless frequency throughout India. I have watched - and participated in - trail and bridge-building projects in which men of two nearby villages worked together voluntarily to connect the villages by a path that had to cross a gorge. They worked together in harmonious anarchy: there was no "boss." As each new challenge was faced, the man with the most suitable skills for that situation was spontaneously self selected by the group. Among Native American people I have seen this happen without a word spoken.

There are some large scale projects as well. In Sri Lanka the Sarvodaya Shramadana *(shared work)* Society organized by Buddhist monk A.T. Ariyaratne has created self government and locally based economies in about 11,300 villages. These function as almost autonomous "village republics" or mini city-states. The key to success is moral leadership, embodied in adherence to ten precepts: (1) Sharing - of wealth, knowledge, skills, power, authority; (2) Morality; (3) Beneficence, often as recognition and promotion of talent; (4) Straightforwardness; (5) Impartiality of judgment; (6) Composure in conduct (7) Non-hatred; (8) Nonviolence; (9) Patience; (10) Non-revenge.

At Ralegan Siddhi, the famous program of crusader Anna Hazare has completely transformed a poverty-stricken village into a model of sustainable development and healthy society. This has spread to other villages, selected on the basis of *Shramdan (voluntary contribution of labor)* and moral standards.

Anna's message is to work selflessly without hope of fame or fortune. "Success comes naturally to those who are not greedy for it."

"In a nation where collective finger pointing at politicians and grieving at the slowness of democracy is the style, Rangaswamy Elango is an object lesson. He has chosen to evangelize village-centered development. He lives for his cause, Gram Swaraj – the Autonomous Village. *He realized there can be no individual happiness if there is misery all around.* He got elected head of his village, removed the outside contractor-political mafia and embarked on village self-development. He has been deeply influenced by J.C. Kamaruppa's *An Economy of Permanence.* Now he is forming "village clusters" along the lines of Gandhi's "village republics." He says, "There is an emerging force not visible to the media and most people. It is at work changing India from below. This force cannot be stemmed."

Let us hope -for the sake of entire humanity - that Elango is correct in his assessment.

"When in despair, I remember that all through history
the way of truth and love has always won;
there have been tyrants and murderers, and for a time they can seem invincible,
but in the end they always fail. – Mahatma Gandhi

MIND MATTERS MOST

Though one may conquer a thousand times a thousand men in battle,
yet he indeed is the noblest victor who conquers himself. – Dhammapada 103

The First Step Is Emotional

The whole secret of existence is to have no fear.
Never fear what will become of you, depend on no one.
Only the moment you reject all help are you freed. – Buddha

The first step is to give up all hope. Give up all hope:

* That the system will change
* That "they" will change
* That we can bring legal action
* That technology will save us
* That God will save us
* That those who exploit will "see the light" and stop on their own

* That the next election will be different
* That there will be a great uprising of civil disobedience against violence
* That there will be a sudden awakening and shift of consciousness
* That Bush will be impeached and Sir Galahad will replace him
* That mother nature will forgive us
* That we can negotiate with melting glaciers
* That anyone other than you will do anything

Accept the fact that the State is beyond redemption. It is a reflection of us. It cannot change until we change. *"We must be the change we wish to see."*

Hope, as per Derrick Jensen in *Orion Online, October 2006*, is longing for a future condition over which we have no agency. It means we are powerless. To hope for some result means we have given away our power to do act, we have given up any agency concerning it. The use of any excuse to justify inaction reveals our incapacity of love. If we love, we act in defense of the beloved.

False hope keeps us chained to the system. One example: we can bring legal action in hope of forcing some change. But legal action works only with the tools which those in power grant us the right to use. Which means tools deliberately intended to be ineffective. We cannot prevail within the same framework of law whose design purpose is to oppress us. False hope binds us to unlivable situations and blinds us to creative possibilities – real, actual possibilities within our own power.

When you give up hope, you realize you never needed it in the first place. You become more effective because you cease relying on someone else to solve your problem. Since you died to the hope of rescue, those in power cannot touch you any longer. Not with empty promises, not through threats, not even through violence. You have become free. This makes you more alive, more powerful. You are no longer dependent upon those who exploit you. You no longer believe in the mythologies they use to facilitate their exploitation.

What can happen by this shift is that you let go of being the victim. You die to the conditioned, fabricated, molded, educated you. You reclaim yourself from the State system that taught what to think, what to feel. You

think for yourself, search your own truth. You feel your own real feelings. You face yourself directly. You become stronger.

You don't wait for anyone's permission. You begin now with your own hands. You accept the fact that the State is beyond redemption. Because it is a reflection of ourselves, it will never change until we change. **You reclaim your morality from what was taught by the culture that is killing the planet.**

When you come home to your own true self, when you center yourself in the love that is your core being, you become no longer vulnerable to the co-option of fear and rationality that Hitler inflicted on Jews, that Lenin inflicted on kulaks, that Bush inflicts on Americans, that the Project For A New American Century inflicts on the planet. You shift the paradigm of physical -social - emotional circumstances framed by these exploiters.

You break the exploiter-victim chain. You become like the Jews who created the Warsaw Ghetto Uprising, like the Essenes who left none to be taken alive, you become like the Indians who marched with Gandhi to harvest salt from the beach at Dandi.

You turn away from fear. Once you have died to their emoluments, power cannot touch you. You begin to protect the people, the places, and the creatures that you love. You command the liberty in which alone love can flower. That liberty in which alone it is possible to love and be loved in free and voluntary mutual exchange of energy — without coercion, without violence, without compulsion.

PEACE THE PRODUCT OF LIBERTY–MIND THE WORKSHOP OF LIBERTY

"Until now, human intelligence, which is no more than a minute aspect of universal intelligence, has been distorted and misused by the ego. Call it 'intelligence in the service of madness.' Splitting the atom requires great intelligence. Using that intelligence for building and stockpiling atom bombs is insane or at best extremely unintelligent. Stupidity is relatively harmless, but intelligent stupidity is highly dangerous. This intelligent stupidity, for which one could find countless examples, is threatening our survival as a species.

"The force behind the ego's wanting creates 'enemies,' that is to say, reaction in the form of an opposing force of equal intensity. The stronger the ego, the stronger is the sense of separateness between people. The only actions that do not cause opposing reactions are those that are aimed at the good of all. They are inclusive, not exclusive. They are not for 'my' country, but for all humanity, not for 'my' species, but for all sentient beings and all of nature.

"We are learning that action, although necessary, is a secondary factor in manifesting our external reality. The primary factor is consciousness. No matter how active we are, how much effort we make, our state of consciousness creates our world. If there is no change on that inner level, no amount of action will make any difference."

– Eckhart Tolle, *A New Earth, 2005*

* * *

War is caused by ignorance of our own true nature, which is peace. When we let go of grasping, we can experience an insight of that true nature of peace. This can be done by introspection: mental purification through self observation. From this comes the realization that war is something we create. When anger ceases, what remains? Peace.

Consciousness is not a culturally conditioned phenomenon. It begins at birth and is experienced through our bodies. When we are born, we don't see ourselves as Buddhist, Christian, Muslim, male, female, and so on. We acquire perceptions of ourselves later. If we judge another culture, it is through the values of our own culture - values which are relative. Consciousness is that

which remains when there are no attachments of any kind. Consciousness is not cultural – it is the point where we all merge. To experience this unity of consciousness is the way out of humanity's crisis.

– Adapted from Ajahn Sumedho, Abbot of Amravati Buddhist Monastery

From Ajahn Sumedho above, we can see that the real work is within and must be done by each one of us. Ultimately, it comes to this. Yet, for me, our current crisis requires that we also simultaneously engage with work in the world. This is where we build the foundation of morality upon which must stand future generations. This morality is the foundation of peace. The work immediately in front of us is to spread peace and nonviolence. Now is the time.

The battle is for the mind of man. The prize is not in vanquishing some "other." The battle is either all against all, or all for all. There can be no "other." We are all in it together. We either grow a garden together, or we cannibalize each other in the process of turning the earth into desert. We can either plant trees together, or race to be the last person standing as he cuts down the last tree.

"Peace is the inner harmony which dwells in truth, and not outer adjustments. Man will become extinct if he does not make a conscious effort to regenerate his mind and spirit."

- Rabindranath Tagore

STATEMENT OF ABUSES AND VIOLATIONS OF MY HUMANITY AND NATURAL RIGHTS PERPETRATED AGAINST ME BY THE UNITED STATES

by Jeff Knaebel, 20 October 2006

> *"Civil disobedience becomes a sacred duty when the State becomes lawless and corrupt."*
> *- Mohandas Gandhi*

- The United States has forcibly taken from me, under penalty of my liberty, the product of my labor.
- It has used this product of my labor, taken from me by force, to execute massive crimes against humanity in my name usurped from me. These crimes are too numerous to account. A few of them include deliberate, calculated, cold-blooded mass murder of innocent, non-combatant civilians including women and children; massive destruction of the infrastructure of civilized societies, resulting in untold suffering and death; long term poisoning of earth's ecosystem and food-water supply with effluence of war, such as depleted uranium and Agent Orange; massive destruction of local ecologies upon which civilians depend for life and livelihood; massive direct destruction of livestock and crops, leading to suffering and death of human beings; deliberately fomented and supported war, revolution and genocide in foreign lands for its own purposes of domination. Other abuses are discussed elsewhere in the text of the booklet of which this is part.
- It has used this product of my labor, forcibly removed from me, to undertake assassinations and murder in the course of overthrowing foreign governments. It has further employed these funds for the illegal imprisonment, torture, degradation and murder of innocent civilians, without charge, and without habeas corpus.
- It has used my taxes paid under coercion of threat of force to conduct weapons experiments with poisonous chemical and radioactive substances on its own unwitting citizens, some of whom died as a result. This is premeditated murder.
- It has used my taxes paid under threat to my liberty to experiment with pesticides on pregnant women, resulting in damage and death to the unborn.

- It has conscripted me to military service and dispatched me as a participant in an aggressive war against a foreign country of no palpable threat to the United States – a war in which millions of people were murdered. This violates my right not to kill and not to support killing.
- It has used the product of my labor forcibly taken from me under penalty of liberty to manufacture, deploy and drop napalm bombs upon innocent women and children living in grass huts in non-combatant Cambodia, dispatching hundreds of thousands of souls to an incendiary death. This is a grotesque crime against humanity.
- It has used tax payments forcibly extracted from me to build, maintain and operate a reported seven hundred military bases around the world, doing thereby immense ecological damage, disturbing the peace, destabilizing societies and causing the flames of hatred against America to burn ever hotter in more and more places.
- It has used the product of my labor taken from me under palpable threat of force to execute certain specific "war crimes" and "crimes against humanity" as defined by the UN, including but not limited to the following:
    * Targeting of foreign leaders in "decapitation" strikes
    * Targeting civilian populations and civilian infrastructure with by intentionally directing attacks upon civilians and hospitals, medical centers, residential neighborhoods, electricity stations, water purification facilities, and intense indiscriminate military operations against cities and towns which resulted in many civilian casualties.
    * Using disproportionate force and weapons systems with indiscriminate effects, such as cluster munitions, incendiary bombs, depleted uranium and chemical weapons.
    * Using depleted uranium munitions with devastating long term effects upon human beings and the environment.
    * Extensive destruction and appropriation of property not justified by military necessity and carried out unlawfully and wantonly (Geneva Convention).
    * Seizure of, destruction of and willful damage done to religious institutions, charity and education, the arts and sciences, historic documents and archeological treasures of humanity.
    * Attack and bombardment of undefended towns, villages, dwellings and buildings.

* Wanton destruction of cities, towns and villages with devastation not justified by military necessity, for example the wanton destruction of ancient Babylon.
* Imposition of interim government over a foreign people with practices of managed elections and violation of right of self-determination.
* Unlawful attacks, including assassinations, summary executions, murders, disappearances, kidnapping and torture, use of deadly violence against peaceful protestors, imposition of punishment without charge or trial, including collective punishment.
* Unlawful detention and torture, including by US military personnel and paramilitary forces operating anonymously, including widespread, repeated and systematic use of torture and degrading treatment of civilians as well as military personnel detained in prison facilities or covertly transferred for torture in foreign countries, practices which are unconditionally prohibited by international law.
* Willfully devastating the environment, including through the use of depleted uranium.
* Systematically utilizing, controlling, directing, manipulating, misinforming and restricting press and media coverage and deliberately presenting false and misleading reports to obtain support for US military and political actions; and to deprive the American people of knowledge essential to develop an informed public opinion essential to democratic processes and public justice.
* Ordering young Americans, soldiers and others, to commit terrible acts that will aunt them, their families and their communities. Their acts of torture and the killing of women, children, injured people, doctors, nurses, and the bombing of places of worship and hospitals will not only brutalize these soldiers individually, but will increase te violence and militarization of American culture.
* Indefinite detention of persons seized far from any combat zone while denying protection of the Geneva Conventions and US Constitution.
* The use of military force to seize and detain indefinitely without charges US citizens, denying right of habeas corpus.

* Committing murder by authorizing the CIA to kill people designated by the President anywhere in the world.

- It has not only taken from me by force the product of my labor and thereafter employed it in the execution of crimes against humanity, but it has also violated my human rights and my conscience as being done in my name and with my money, in ways listed below, among events too numerous to account. The overwhelming force of government being beyond my capacity to resist, this is a clear violation of my person, as well as utter degradation of humanity itself.

  * Lying to the people of the US, the UN and people of the world to provide false and deceptive rationale for war.
  * Instituting secret and illegal wiretapping and spying operations against people of the US.
  * Violation of the rights of US individuals under the First, Fourth, Fifth, Sixth and Eighth Amendments of the Constitution, the Universal Declaration of Human Rights, and the International Covenant on Civil and Political Rights.
  * Making, ordering and condoning false statements and propaganda about the conduct of foreign governments and individuals and acts by US government personnel; manipulating the media and foreign governments with false information; concealing information vital to public discussion and informed judgment concerning acts, intentions and possession of weapons of mass destruction in order falsely to create a climate of fear so as to destroy opposition to US wars of aggression and first strike attacks.
  * Violations and subversions of the Charter of the UN and international law, both a part of the "Supreme Law of the Land" under Article VI of the Constitution, in an attempt to commit with impunity crimes against humanity and war crimes, and usurping powers of the UN and the people of its nations by bribery, coercion and other corrupt acts and by rejecting treaties, committing treaty violations and frustrating compliance with treaties in order to destroy any means by which international law and institutions can prevent, affect, or adjudicate the exercise of US military and economic power against the international community.
  * Acting to strip US citizens of their constitutional and human rights, ordering indefinite detention of citizens without access

to counsel, without charge, and without opportunity to appear before a civil judicial officer to challenge the detention, based solely on the discretionary designation of the Executive of a citizen as a suspected "threat" to the US.

* Ordering and authorizing the Attorney General to override judicial orders of release of detainees, even where the judicial officer after full hearing determines a detainee is wrongfully held by the government.

* Ordering indefinite detention of non-citizens in the US and elsewhere, without charge, at discretion of the Attorney General or Secretary of Defense.

* Authorizing secret military tribunals and summary execution of persons who are not citizens, designated solely at discretion of the Executive who acts as indicting official, prosecutor and as the only avenue of appellate relief.

* Refusing to provide disclosure of identities and locations of persons who have been arrested, detained and imprisoned by the US government in the US.

* Use of secret arrests of persons within the US and elsewhere and denial f right to public trial.

* Authorizing the monitoring of confidential attorney-client privileged communications by the government, even in absence of court order and even where incarcerated persons have not been charged with a crime.

* Ordering the seizure of assets of persons in the US, prior to hearing or trial, for having had lawful or innocent association with any entity that at discretion of the Executive has been deemed a "terrorist."

* Institutionalizing racial and religious profiling and domestic spying by federal law enforcement officials on persons based on their engagement in non-criminal religious and political activity.

* Development of diverse nuclear weaponry in direct violation of the UN Charter even as it decries other nations for attempting to acquire their own nuclear weaponry in order to defend themselves from pre-emptive strike by the US.

* Issuing Executive Orders that legalize criminal corporate collusion with the government in war crimes and finance of

war crimes and concealment of the records thereof.

* Employing vast sums of money and large numbers of people to conduct research and development of weapons of mass destruction, and to create a stockpile thereof sufficient to destroy all of humanity.

By forcibly taking from me the product of my labor, under penalty of loss of liberty and confiscation of property, and employing these funds in execution of war crimes and crimes against humanity, the government has made it impossible for me to earn my livelihood without thereby becoming an accomplice to murder. This is an abomination, a violation of life itself.

* * *

In addition to these violations of humanity and of conscience the government has violated my natural and human rights in other ways too numerous to account. A few incidents are listed below as "tip of the iceberg" examples.

- Classifying documents as "secret" to remove them from public view, their contents and actions described therein having been financed by the public notwithstanding.
- Manipulation and falsification of government statistics on employment, commerce, money supply, public debt.
- Keeping a double set of accounts for government financial operations, one being obscured from public view
- Diversion of the Social Security Trust Fund to general government operating expenses.
- Creating and operating sub-rosa "off-budget" government operations.
- Using the monetary authority of the Federal Reserve to print new money which depreciates the currency and robs the people of their savings, as well as permitting war finance without taxes.
- Using banking regulations to prevent the free movement of capital and to spy on people.
- Issue Executive Orders to authorize the President - at his sole recognizance of "National Emergency" – to seize property, organize and control the means of production, seize commodities, restrict travel, take control of the stock market, institute rationing, and more ...
- Using the powers of Eminent Domain to transfer property to the hands of favored insiders.
- Using the powers of regulation and monopoly to advance the business

interests of large corporate contributors at the expense of the public welfare.

Denying by law and regulation my freedom to contract; defining the terms thereof as legal only in Federal Reserve Notes, a medium of depreciating value; and imposing other strictures on the freedom to contract on mutually agreeable terms in free and voluntary exchange .

- Obstructing my right to free and peaceful enjoyment of my property by imposing ubiquitous and onerous regulation of nonsensical building codes, ridiculous and counter-productive safety regulations, and everywhere posting regulations and limits of action under the guise of health and welfare.
- By operation of the "Plunge Protection Team" and "Economic Stabilization Fund," intervene directly in stock and commodity markets to favor the government agenda and favored clients.
- Using government (public) funds to finance huge developments that profit a few at the cost of massive destruction of the ecology of the human commons.
- In an act of outright theft, confiscating all the privately held gold of US citizens in 1933, which included the property of my parents' generation, and maintaining to this day the executive authority to repeat this grand larceny.
- In an act of outright chicanery and breach of faith, abrogating the redemption of dollars into gold by foreign governments, thereby initiating world wide economic instability and loss of faith in the US since the order by Nixon in 1971, with effect upon my personal livelihood.
- Forced payroll deductions for Social Security, a trust now on the road to bankruptcy.
- Obstructing my right to educate my children as I see fit; instead, subjecting them to government brainwashing and outright falsification and censorship of textbooks.
- Made it quite impossible to lead a decent, quiet, productive life in any ordinary sense. Any person of integrity must devote most of his energy to protecting himself from direct predation of the State upon his property and common facilities of life – and if he be of morally compassionate character, he must devote whole of life work to resisting the State's lust for its hideous foreign wars and exploitations of the rest of humanity.

Breach and violation of my substantive rights to control my own life and property, to wit:

1. Unimpeded right to life, liberty and property
2. Freedom of speech and press
3. Right of Habeas Corpus
4. Right to trial by jury
5. Freedom to travel
6. Freedom to educate my children as I see fit
7. Unimpeded right to own and operate my own business
8. Right to defend myself, including the right to bear arms
9. Right to security of my home and papers against government intrusion
10. Right not to be spied upon.

The government has perverted justice and the public morality into such grotesque forms as to be unrecognizable by a rational man with a conscience. The preceding list is by no means exhaustive. I doubt that I would live long enough to complete a full tabulation.

This government is an abomination so vile, corrupt, vicious, destructive and murderous that it is unfit to exist. It has become the single greatest threat to survival of the human species. As will be set forth, I renounce it.

– Jeff Knaebel, 20 October 2006

MY PERSONAL DECLARATION OF SEVERANCE AND INDEPENDENCE

(In practical effect since 1996)

by Jeff Knaebel

"Conscience does not exist if not exercised"

For a time beyond memory of people now living, the government of the United States has committed a long train of abuses and usurpations, pursuing the object of reducing to absolute subordination and servitude the individuals subject to its power. It has methodically undermined and abrogated its foundation documents, comprising the Declaration of Independence, the Constitution and the Bill of Rights. It has systematically violated established and long standing principles of the international community of nations. It has committed heinous crimes against humanity and its own citizens as partially listed in my Statement of Abuses and Violations. It has so perverted the precepts of justice, liberty, public morality and human rights as to make them unrecognizable to a rational man with a conscience.

Sincere respect for my fellow human beings - brothers and sisters during this earthly sojourn – demands that I declare the causes which impel my severance of relations with the government of United States, and my assumption of an equal and independent station free from the domination and subordination to which I have been subjected. These causes are enumerated as Statement of Abuses and Violations in that certain booklet authored by me under the title *Experiments in Moral Sovereignty – Notes of an American Exile,* by this reference incorporated herein and made a part hereof.

I hold these to be self evident truths: that all people are endowed at birth with equal, inalienable and independent rights, among which are sole possession of their own life, liberty and the seeking of happiness in their own way. That to secure these rights, associations may be formed among humans, deriving their just delegations of responsibility from the full consensus of their members; that it is the right of any member to secede from any such association without reason given, to cease all relations of any nature whatsoever, and either to abstain from or to create or join different associations which adopt such precepts and principles, and organize their responsibilities in such form, as to their members shall seem most likely to effect their safety, enterprise and happiness.

Jeff Knaebel, 8 March 2003

BUDDHA'S CHARTER OF FREE INQUIRY

(Vipassana Newsletter, Vol.13, No.3, Vipassana Research Institute)

"I came in contact with the Buddha's teaching when I took my first Vipassana course in my motherland of Myanmar. I remember that before the course started, my teacher, Sayagi U Ba Khin, gave me a booklet to read. It began with a quotation from a discourse of the Buddha to the Kalamas.

The Buddha advises -

Don't accept something:

* because you have heard it many times;
* because it has been believed traditionally for generations;
* because it is believed by a large number of people;
* because it is in accordance with your scriptures;
* because it seems logical;
* because it is in line with your own beliefs;
* because it is proclaimed by your teacher, who has an attractive personality and for whom you have great respect.

Accept it only after you have realized it yourself at the experiential level and have found it to be wholesome and beneficial to one and all. Then, not only accept it, but also live up to it.

This message was like a magnetic pull. I was born and brought up in a different tradition, where I was taught to accept the words of the scriptures and the teacher without asking any questions. At the age of thirty-one, these were the very first words of the Buddha that I came across. I was thrilled to read them. **This was perhaps the first charter of freedom of thought in human history.** (emphasis added by the present writer).

It became clear to me that there is no scope for blind belief or blind faith in the teaching of the Enlightened One. I decided to give it a fair trial with an open mind, accepting the truth as I experienced it. As I walked on the path, the experience of each day convinced me that the path is rational, pragmatic and scientific. There is no need for any blind acceptance. There were no doubts, as I was told to accept a truth only after I had experienced it. I also found that every step on the path is universal and non-sectarian. This gave me great confidence. At the end of the ten-day course, I found the

teaching to be completely results-oriented. It proved so beneficial to me physically, mentally and spiritually. Therefore, at the end of the first course I accepted it wholeheartedly and thereafter, I continued to walk on the path as taught by the Enlightened One." – *Vipassana Acharya S N Goenka.*

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Rabindranath Tagore: "In historical time the Buddha comes first of those who declared salvation of all men, without distinction, as a birthright. What was the special force which startled men's minds and spread his teachings over India? It was the unique significance of a man coming to men and saying to them, 'I am here to emancipate you from the miseries of thraldom of self.' This wisdom came neither in Scripture, nor in symbols of deities, nor in religious practices sanctified by ages, but **through the voice of a living man and the love that flowed from a human heart."**

Tolstoy and Gandhi said, **"Love is what men live by."** I have argued earlier that the mere existence of the Corporate State - conceived in violence, and which conscripts us to murder and levies taxes upon our labor in order to finance nuclear holocaust – is an abomination of the spirit of man. This State is a depraved assault upon our natural rights and human dignity. It not only takes our right to life and liberty. It also extinguishes our human right of emancipation, self-realization, enlightenment – the highest goals of the human being. In my understanding it annihilates this most sacred of natural rights by forcing us to finance mass murder in the name of greed only.

What man - responsible for financing the murder of women and children, in order to perpetuate the security of profits for Big Oil – can lay claim to spirituality, to the goal of self-realization?

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Dear Reader, with gratitude for your time and hope in my heart, thus do I close my little booklet with **Buddha's Charter of Free Inquiry.** It is my belief that this charter points the ultimate way out of our dilemma and the way forward toward recovery and survival. It is on the fresh breeze of complete freedom of thought that we must broadcast the delicate seeds of peace. Seeds of peace that can be discovered only when we remove the tight basket of mental conditioning which covers them from view.

We must examine deeply, dissect, penetrate and analyze the Law of Cause and Effect. In this way we can determine the causes of the manifest effects which comprise our present situation. Only awareness of causes enables us to begin work on changing the effects in which we are now living. Our efforts to change the effects of prior causes brings results in the form of new causes arising to generate new effects.

The only time we have is now. This very moment is the only moment to work on this presently manifested link in our karmic chain that connects past to future. By changing our reaction to this moment do we create a cause that influences all the effects to arise in future.

I can change only myself. Now is the only time I have. The only permanence is constant change.

May all be successful, be happy, be harmonious, be peaceful. May peace prevail upon a healed earth. May the blessings of all the beatitudes of life be with you. May you live long, live free.

Namaste, Aho Mitakyasin – *Jeff Knaebel, 25 October 2006*

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ALL MY RELATIONS

I looked ahead and saw the mountains there,
with rocks and forests on them,
and from the mountains flashed
all colours upward to the heavens.

Then I was standing on the highest mountain of them all,
and round about beneath me
was the whole hoop of the world.

And while I stood there I saw more than I can tell,
and I understood more than I saw,
for I was seeing, in a sacred manner,
the shapes of all things in the spirit and the shape of all shapes
as they must live together like one being.

And I saw that the sacred hoop of my people
was one of many hoops
that made one circle, wide as daylight and as starlight,
and in the center grew
one mighty flowering Tree
to shelter all the children of one mother and one father.
And I saw that it was holy.

- Nicholas Black Elk, Oglala Lakota